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The Eternal reigns! Let earth rejoice,
Let many a shore be glad!
—*Psalm 97. 1* (Moffatt).

INDIAN MEMORIAL TO THE PRESIDENT.

By the Niobrara (Indian) Convocation.

Pine Ridge Agency, S. D.

To His Excellency the President of the United States of America:

You have come to the land of the Ogalalas, where dwell the descendants of those who offered the last resistance to the white man. Here are the children and the grandchildren of those who fought on the Little Big Horn. It is the home of the last and most stubborn of the fighting Sioux. A few miles to the west of you is Wounded Knee. Here your soldiers killed many of us. From the Black Hills you have come, where your summer home stands in the midst of our sacred region, the invasion of which by the gold-seeking white man brought on the final struggle.

We repeat these facts to show the contrast between yesterday and today. Fifty years ago those who killed Custer hated the white man: now in the same place are gathered hundreds of Christian Indians in religious meetings. Members of the Episcopal church representing the Sioux nation throughout the state of South Dakota, one hundred bishops, clergy, and lay workers, five hundred more delegates representing a body of five thousand communicants, greet you in this message of loyalty and respect.

This is an example of the great change which has taken place in Indian conditions. No longer are the tomahawk and scalping-knife stained with white blood, nor will they ever be again: in fact, they no longer exist. We seek not the lives of our white brothers: it is rather some of them who seek the little we possess.

To you, who are our great White Father, we present our loyal and respectful greetings! You hold our future in your hands. You and your successors control our destiny. With the passing of the free life the old world of the Indian disappeared forever. If we live at all, we and our children must live in the new world of the white man, and we must have your help to do this.

Therefore we are glad you have come among us, hoping that you may see the Indian as he really is. You have seen much of the war-paint and feathers and dances. These are all things of yesterday, which mean little today and will mean nothing tomorrow. The hope of our people lies in education, industry, and religion, and we pray that you will help us find these necessities for a useful life.

Many of us are still children of the primitive world which has disappeared, and most of us have had little chance to learn fully the best things in the white man's way of life. Give to us, Great Father, understanding, sympathy, patience, and protection! In the America which was ours before it was yours, we desire to take our place in the ranks of Christian citizenship.

Praying God's blessing upon you, and his guidance in the discharge of the great duties of your high office,

We are,

Your Children of the West.

(This was composed and presented in the Dakota tongue. The above is a translation.)

RELIGIOUS THOUGHT AND ACTIVITY.

The Methodist women of the Cayagan District, Philippine Islands, have observed the 17th of each month as an **all-day of prayer** for over ten years.

A pamphlet, **"The Tenth Decade,"** has been printed by order of the Presbyterian General Assembly. It reviews the work of the Foreign Board in the first ninety years of its history, and contains a challenge to the church by Moderator Robert E. Speer as the church begins the last decade of the first century of the Board's service.

When the president of the British Association for the Advancement of Science defended **Darwin's theory** at the recent annual meeting, the president of the American Association for the Advancement of Atheism was reported in the papers as cabling him:

"We hail with joy your uncompromising championship of the ape ancestry of man. Your boldness and plain speaking will encourage atheists the world over."

The centenary of Roman Catholic mission work in the Hawaiian Islands is being observed this year. A book entitled "History of the Catholic Mission in the Hawaiian Islands," by Rev. Reginald Yzendoorn, has been published in Honolulu. The first Romanist missioners are therein said to have encountered opposition from American Protestant missionaries when they landed in 1827. The author makes a point of vindicating the character of Father Damien.

The Roman Catholics of America, through Cardinal Hayes, are said to have refused to join a movement inaugurated by the Vatican for **the conversion of the Jews** according to a report of the Jewish Telegraphic Agency. The reason given by Cardinal Hayes, it is stated, is that the proselytizing activities would result in the withdrawal of Jewish support from Romanist charitable institutions.

Two volumes of the **Russian Scriptures** have reached the American Bible Society recently. One is the New Testament and Psalms, for which the Society gave the money for the plates. The other is a photographic reproduction of the complete Bible printed last year. The Bible has marginal references, and a few maps in the back. The Testament has not only maps, but also tables of genealogies, weights and measures, and the like.

"We are informed that both editions already have been exhausted. There is every indication that Russia is today in the market for the Word of God."

Many agencies in the Protestant Episcopal Church look forward to aggressive effort in continuation of the **Bishops' Crusade** of last year. Divers commissions were named throughout the church, and the major responsibility imposed upon them was to see that this great effort be continued, to the end that many thousands may rededicate themselves to Christ.

The Woman's Auxiliary has made a particular appeal to the womanhood of the church, and has broadcasted excellent printed material for the guidance of interested groups. The whole movement expressed exactly the underlying spirit of the Brotherhood of St. Andrew, and groups in this organization are ready to continue their effort to evangelize the manhood of the church. The Commission on Evangelism itself, under the leadership of Bishop Darst, has suggested continued lines of action.

With eyes fixed upon the future and with hearts full of courage the church has set these three objectives before itself:

A deeper experience and expression of dedication to Christ;

Peace and Christian international relations;

The reunion of Christendom.

The first is the outgrowth of the appeal made by the National Commission on Evangelism, the second springs from the need of the Christian church in China, the third is prompted by the spirit of the World Conference on Faith and Order held at Lausanne.

Whether we think of the presence of **11,000,000 Negroes in the United States** as a problem, a burden, a responsibility, or an opportunity, it is becoming more and more obvious that we must do something about it. There is a historic reason why we should: our Negro Americans have been here as long as most other Americans,—since 1619,—and they came, as Booker Washington used to say, by the "personal invitation" of white men. There is an economic reason: the country cannot afford

to let any tenth of its population stagnate in ignorance, inefficiency, and degradation. There is a moral reason: no clearer case of "Noblesse oblige" can be imagined.

Increasingly this debt of honor is being felt, acknowledged, and paid in the South as well as in the North. Obviously the nation's duty to the descendants of the slaves must be largely fulfilled through education: real education, such as shall bring out latent abilities and fit each individual for the work in the world which he can do best.

Such education will train young men and young women, first, for honest self-support; second, for useful service to their race and community; third, for friendly coöperation with white people and with all people for the common good; fourth, for the disciplined freedom of honorable citizenship.—"Southern Workman."

High-ranking College Students Serve at Northfield.

Few of the thousands who attended the Northfield summer conferences realized the intellectual ranking and superiority of a large number of those who served them as employees during their stay at Northfield. This summer there were five Phi Beta Kappa honor scholars, four M. A.'s from Harvard University, an M. S. of Lehigh, a Ph. D. of Frankfort University, Germany, and many graduates and undergraduates representing over fifty leading universities and colleges in the United States and Germany serving as employees of the Northfield conferences and Hotel. A third-year Harvard student worked as dishboy, and Phi Beta Kappa students as grocery clerks, kitchen assistants, stenographers, and waitresses.

Among the colleges of the East represented by employees of the Northfield conferences and the Northfield Hotel are: Princeton, Yale, Harvard, Columbia, Wellesley, Mt. Holyoke, Dartmouth, Amherst, Brown, New Hampshire, Smith, Vermont, Boston, Rhode Island State, Colby, Middlebury, Simmons, Tufts, Clark, Pennsylvania, Barnard, Wooster, Swarthmore, Temple, Denison, Ohio Wesleyan, Oberlin, Western Reserve, Johns Hopkins, Cornell, Lafayette, Pratt Institute, Colgate, Lehigh, Philadelphia Academy of Fine Arts, and the New Jersey College for Women.

Collect for Armistice Day.

O blessed Jesus, Saviour of mankind, at whose birth the night was filled with heavenly radiance, lighten the thick darkness of the world and the gloom of our miseries and fears: have compassion upon the peoples of the earth stumbling in confusion, and guide our feet into the way of peace: who art with the Father and the Holy Ghost one God, world without end. Amen.

Colleges from the South and Middle West include Georgia State, Wake Forest, Coker, Maryville, Winthrop, Greenville, Meredith, Duke, Durham, Idaho, Utah Agricultural, Washburn, DePauw, Michigan, and Kansas.

One of the most interesting features of the campus this summer was the building of the new $200,000 recitation hall donated to Northfield Seminary by Mr. and Mrs. George S. Palmer of New London, Ct. A building fund for a headquarters for the conferences in the summer time was started by Mrs. Henry W. Peabody, chairman of the Northfield Women's Foreign Missionary Conference. Other conferences are expected to have a share in the construction and use of the building.

The 45th year of Northfield's service as a conference center is today a matter of history, but history never to be forgotten as the inspired message of Christian service lives on in the hearts and lives of the thousands who have been benefited by Northfield.

The Racetrack Distributor.

One hot day last summer we sent our local colporter out to the city parks to give out the Gospels to the people who gather there. He gave out several hundred that afternoon.

The next day a rough-looking man, with a gruff voice, came into the depository and said: "Is this the place where they give away them little books?"

"What little books?" I asked.

"Why, them little books that they were giving out on Fountain Square yesterday."

"Oh, you mean the Gospel of John?"

"I don't know. I picked one up off the sidewalk, and a feller hollered at me and said, 'That's mine. I dropped that.' Have you got any more to give away?"

"Yes, certainly, I'll give you one. Do you want all four of them?"

"Why, how many are there? Do they all read alike?"

I had to explain all about the four Gospels, and he wanted all four.

The next day he was back for more, and the next day for some more, and this kept up for several days. Finally he spied a Testament and said:

"What's that?"

"That's a Testament."

"And what's that?"

So I had to explain again.

"Will you give me one of them?"

I gave him a Testament. Soon he was back for more, and one day he happened to notice a Bible.

"What's that?" he asked.

Again I had to explain what a Bible is, and the difference between a Bible and a Testament and "them little books" he got first.

"Where do you live?" I asked him one day. He told me—the toughest, lowest place in Cincinnati.

"You wouldn't think that a man who runs with the races would be givin' out these little books, would you?"

"I certainly would not. Is that what you do?" I asked.

"Yes. I take care of one of the horses over at the racetrack. I'm goin' away this week, down to New Orleans, and I won't be back till next May."

So we are curiously looking forward till the races come back to Kentucky, to see if our friend of "them little books" will come in for more. He said he went to church every morning before he had his breakfast, and yet he did not know anything of the Bible, or know what a Testament is, or a Gospel. It was the "little book" he found on the sidewalk that started this rough-looking man on an entirely new track. We are anxious to know what the outcome will be. Maybe we shall make a missionary out of our "racetrack Gospel distributor" yet!

So much for the seed that fell by the "wayside"! The birds did not get it all this time.—American Bible Society Report.

MOSTLY STATISTICAL.

The united campaign for **educational advance in South America** has realized about $700,000 so far from all denominations. The campaign will continue another year.

Dr. Agar's survey of the **giving of Baptist churches,** based on a study of the records in twenty-two states, reveals that of every 100 resident church members 51 (or one-half) contribute to current expenses, 32 (or one-third) contribute to missions. Two-fifths of these who contribute to current expenses do not contribute to missions.

In a recent canvass of 100 State universities and colleges to ascertain the **religious affiliations of their students,** 145,338 out of a total enrollment of 180,675 were found to be church members. The Methodist Episcopal church led with 40,156, the Presbyterians were second with 24,131, and the Baptists third with 17,888. The Roman Catholic church had 11,650. Students numbering 35,337 gave no church preference nor any information as to their religious affiliations.

The Official Report of the 25th Annual Session of the **Women's Conference of the Philippine Islands Mission of the M. E. church** enables the reader to visualize the activities of the women workers in various lines.

The mission has 21 women missionaries, seven wives of missionaries, and 107 national workers. There are some 30,000 women church members and probationers. Activities included 60 Bible institutes, 59 daily vacation Bible schools, two Bible Training schools, five dormitories, five Camp Fires, hospital work, etc. The report is generously illustrated, showing pictures of classes and other groups, buildings, and a volley ball game.

The following paragraph from the report of Miss Anna Carson, School of Nursing, Mary Johnson Hospital, Manila, gives a glimpse of one of their problems:

"Oftentimes we hear the complaint that the nurses do not serve the mission. I can say that without an exception each year we have had nurses desiring to enter the mission field and no opportunity opened for them, as the people could not afford to pay them even the small mission salary. Therefore they are sought for by other organizations and paid a reasonable salary. We do want our nurses to work for the mission

Kindergarten group, Daily Vacation Bible School, Candon, Philippine Islands.

when possible, although in many cases it would work a hardship on their people for them to do so, as they need the money they might make to help their families. When they do serve the mission many times they have to wait for their money before they are paid the small pittance they do get. So far as this is possible we do everything to prepare the nurse for Christian service, and it is up to the congregations to support them, since we have no mission support. We would be most happy for each nurse to go into mission work, and yet we do not see the way clear until the churches are able to pay their pastors. So long as she will live a good life and serve the people well and faithfully I am not willing to criticize a nurse when she takes a position where the salary is sufficient to help the home folk some. We train them, and it is for the churches to pay their support and provide their maintenance."

Alleged Loss in Church Membership.

Stirred by recent reports that the churches are suffering severe losses in membership, officials of the Federal Council of the Churches of Christ in America issued a statement declaring that the real truth is precisely the opposite. Figures are presented for 25 leading denominations, showing that they have grown almost 50% in the last twenty years.

This statement was made in response to inquiries as to the validity and significance of the public announcement accredited to Dr. H. K. Carroll that "the total yearly loss (of Protestant churches) would approximate about half a million."

"This estimate," said Secretary Macfarland, "has been completely misunderstood, because it had to do only with one side of the picture. It made no reference to the additions of new members year by year. For example, Rev. Frederick L. Fagley, of the Congregational Commission on Evangelism, was quoted as saying that about 30,000 members are lost from the rolls of that denomination annually, but no mention was made of the fact that some 75,000 are added to these rolls each year. The fact is that the net result for all Protestant denominations has been a gain in membership considerably in excess of the growth in population. No thoughtful person should overlook the disquieting drift from active to inactive membership to which Dr. Carroll called attention, but anyone who thinks this means that the churches are decreasing in membership simply does not know what he is talking about."

The 25 principal denominations in the United States had a growth in total membership from 18,762,943 in 1906 to 23,638,597 in 1916, and to 27,466,470 in 1926.

"There was never a time in the history of the country when so many people belonged to the churches, never a time when a larger percentage of the population were church members. In addition to making up all their losses from death, removal and other causes, the churches have made a net increase in membership of 46.4% in twenty years. During these same twenty years the increase in population of the country was 36.5."

Roman Catholic Converts in America.

These figures from the National Catholic Directory for 1927 relate to four archdioceses and five dioceses in the eastern half of the United States which have the highest figures:

	Number of Priests	Number of Converts	Ave. Number Converts per Priest
Baltimore	571	1860	3.2
Boston	987	1130	1.1
Philadelphia	955	1529	1.6
Cincinnati	454	830	1.8
Brooklyn	656	1611	2.4
Detroit	557	2120	4.
Cleveland	452	873	1.9
Pittsburgh	665	835	1.2
Newark	710	920	1.3
Total	6,007	11,708	1.9
Grand Total for U. S.	24,990	35,751	1.4

Doctor Coakley, a Roman Catholic dignitary, commenting on these figures in "America" says:

"With 25,000 priests in the United States and with 90,000,000 non-Catholics to bring into the fold, some mathematician with a fondness for differential calculus might tell us how long it is going to take to preach the gospel to the whole of America. Of a truth the faith is not making tremendous headway among us if the figures quoted in the Catholic Directory are to be relied upon.

"As a matter of fact, it is well known that priests are not responsible for converts. Many of them are the result of mixed marriages. Not a few are the result of the instruction in Christian doctrine which as a rule precedes mixed marriages in many dioceses. A respectable percentage of converts is the happy consequence of illness in Catholic hospitals, while perhaps the minority are due to private reading and study, or the influence of Catholic friends and associates. Then, too, a decided percentage of our converts are women, and the labor of instructing them is often done by nuns."

We learn from Doctor Coakley that not only are there apostolate mission bands of lay workers especially organized to win heretics, but "in some Catholic hospitals one of the nuns is often detached from other work to instruct prospective converts during their convalescence." What an outcry there would be if in every Methodist hospital a trained worker was charged with making Methodists out of Catholic convalescents!

The conclusion that the learned writer in "America" draws from this rather discouraging exhibit is that the priests are shirking their duty. He says:

"Someone ought to step on the gas! We are not making the most of our man power. A course in convert-making in our seminaries might tend to raise the figures from the low level of 1.4 prevailing today."

Incidentally, it would be interesting as an offset to these figures if some one would tabulate the conversions from Roman Catholicism to Protestantism. For this process is constantly going on, and the 35,751 is by no means a net gain.—"Christian Advocate."

BY WAY OF SUGGESTION.

A tactful appeal to Sunday motorists in "The London Times" to pass quietly past churches is likely to bear fruit. The Automobile Association has suggested that a notice to "Kindly Pass Quietly" might be erected outside churches on main roads. Such a sign would cost little, and could easily be put up just before the hour of service. The A. A. officials think the greater number of motorists would readily respond to this appeal.

"The Bible and the Home" is the topic that has been adopted by the American Bible Society for special consideration on Universal Bible Sunday, which falls this year on December 4.

As in previous years abundant provision has been made to supply churches with material helpful in observing Bible Sunday. An effective poster shows a world much more than half in shadow, belted with this statement, "More than half the world still lives in Bibleless homes." Mr. Willard Price has prepared a brochure for the use of ministers and other public speakers on

"The Bible and the Home," full of interesting facts, stories and suggestions. An illustrated leaflet with the same title will carry to the individual in the pew or Sunday school class a challenge to send the Bible to lands and races which need it, above all other gifts, to turn their dwellings into real homes.

All this material will be sent gratis on application. The following are a few practical suggestions:

How Observe Universal Bible Sunday?

Select the date. If December 4 is not convenient, choose the nearest available Sunday, preferably before rather than after.

Secure from the American Bible Society, Bible House, New York City, the literature described above, and study it.

Put up the poster in a conspicuous place, and call attention to it when making the advance announcements of Bible Sunday.

Secure plenty of the small leaflets, so that each person attending church, Sunday school, or Young People's service on Bible Sunday may receive a copy.

Plan all the worship, as well as the sermons and addresses of the day, to focus on the Bible as the Word of God for all mankind.

24-Hour-a-Day Sunday Schools.

The Presbyterian Board of Foreign Missions is promoting a plan by which Sunday schools may be far more than a local organization with only a community interest, but rather have worldwide interest and influence. The idea is to operate in different mission fields around the world by taking a stake in their support, either as a school or as departments or classes. Objects for support ranging from $10 to $50 a year for different grades are listed. An attractive certificate for framing will be awarded every school staking four or more claims, and a smaller certificate to each class or department staking a claim.

Since the Sunday school continues as an organization, it is suggested that graded gifts should be credited to the school, and that continued support for two or three years should be in mind.

It is believed that this plan will quicken the interest of all grades in the work of the church and school.

Prayer of Thanksgiving.

Father of our spirits and God of all grace, we will sing of thy goodness and thy mercy, which have followed us all the days of our life! Thou hast been a God nigh at hand, and not afar off. All the light of heaven has been thy smile, all the winds that blow over the earth have brought with them the fragrance of heaven. We will not therefore be dumb: we will praise the Lord with a loud voice: yea, we will rejoice exceedingly in the God of our salvation!—Joseph Parker.

COMING EVENTS.

Armistice Day, Friday, November 11.

Annual American Red Cross Roll Call, from Armistice Day to Thanksgiving, to enroll members for 1928.

Universal Week of Prayer for Young Men, November 13-19, promoted by the Y. M. C. A.

Thanksgiving Day, Thursday, 24th.

Golden Rule Sunday, December 4, promoted by Near East Relief.

Universal Bible Sunday, December 4, promoted by the American Bible Society.

20th Annual Christmas Seal sale in December, promoted by the National Tuberculosis Association of New York.

CHINA.

The latest communications by cablegram and letter from China indicate that the disturbances in many areas continue, but that in several sections there is a steady improvement which permits of the return of missionaries to their stations. It is hoped that the return of more missionaries at an early date will be justified. The American minister and consuls in China do not favor the permanent return of American citizens, especially women and children, to inland places until the national and local governments are more responsible and dependable.

The Chinese Christians in practically every evacuated inland mission station are urging the missionaries to return. Business men have offered to finance the cost. The missionaries naturally desire to go, but between the prudential reasons of the consuls and the patriotic expectation of the Christians it is hard to decide. Doubtless a moderate course, both sane and courageous, will be followed by the missions.

In view of the international complications arising from the presence of **foreigners in China**, it is well to know how many persons are involved, and how they are distributed nationally.

Roughly estimated, the number of foreigners residing in China is between 320,000 and 325,000. In 1924 the Customs Administration gave the number as 320,829, divided among different nationalities as follows: Japanese, 198,206; Russians, 85,766; British, 14,701; Americans, 8817; Portuguese, 3657; Germans, 2733; French, 2715. The remainder was made up of small numbers of Italians, Austrians, Belgians, Spaniards, etc. More than half of the Japanese were in Manchuria. A large proportion of the Russians were refugees coming to China after the Soviet revolution.

In 1926 the United States department of state estimated the number of Americans in China as approximately 12,000, about half of whom were missionaries.—"Missionary Herald."

When crossing the continent on her first furlough home, a fellow passenger became acquainted with Mrs. Mateer, and found after a day or two that she had been in China. Being a man of the world, a disbeliever in missions, and withal hating the Chinese, he freely expressed the opinion that no Chinaman could become a real Christian. She did not argue on general principles, but told the following story:

One of our converts of some years' standing, a middle-aged farmer, called to see me and tell of his welfare. After some conversation and exhortation I asked him **what evidence he had that he was a Christian.** He spoke of his faith in Christ, but I asked him if he had any real proof. After a moment's reflection, he said:

"I believe I have a little proof. When I used to clear the stones off my fields, because it was more convenient I just tossed them over into my neighbor's fields, but I don't do that now. I carry them and throw them into a gully or some other place where they will not harm anybody."

Her listener looked thoughtful for a moment, and then said:

"There are a good many Christians in America who, I fear, would find it difficult to give as good an account of the effect of their religion."

He said no more against the Chinese or against religion.—"Lutheran Standard."

KOREA.

An old man walked into my office and inquired for Morris Seunkyosa (Rev. Charles David Morris, missionary). When I told him of Mr. Morris' death, he said surprisedly:

"Why, how can he die?"

When I asked what he meant he replied: "Morris Seunkyosa told me a good man never dies."

Then he related that once he was an innkeeper by a roadside in the far north. He confessed he was a bad man, sold bad liquor to travelers, and stole money from these who were staying at his inn. But once Morris Seunkyosa came to his inn to stop over night, and told the inn-keeper the wonderful story of the Bible. Ever since the old man changed his life, and he became a good Christian. Then the old man concluded with tears in his eyes:

"At least **Morris Seunkyosa will never die in my heart!**"—Lion K. Jung, in "Korean Mission Field."

The case of the educated young man in Korea today, married through no choosing of his own to an ignorant, unattractive woman, is indeed a pitiable one, and arouses our sympathy: but **what about the poor wife,** conscious often of her ignorance and equally unhappy and miserable because of her lot,—is anything being done for her? We are trying to meet the need of just such women as these at the Seoul Social Evangelistic Center, and offer a course in home-making, giving both academic subjects and practical courses in sewing, cooking, care of the sick, and such work.

Among recent converts in connection with the **Taiku hospital** work are two Buddhist nuns and a priest. The priest entered the hospital with a simple ulcer of the leg. He was not satisfied with simple medical treatment, however, and thought he must have an operation and an anesthetic,—something about which he could brag to his friends in the country. In his calculations he forgot that he was in a Christian hospital

and would receive the gospel message every day. A few days after his operation he became convinced of the truth of the gospel, purchased a Bible, and made his decision to give up the priesthood, although he had spent 14 years in a monastery.

The nuns were rather an incongruous picture in our women's ward because of their shaven heads, which drew the attention of everyone. As in the case of Samson their cut hair worked to the undoing of their religious strength and belief in Buddha, for Bible women, Christian patients and friends of patients, being attracted by the shaven heads, proceeded one and all to preach to and pray for the nuns day and night until they could resist no longer and gave their hearts to Jesus.—"Korean Broadcasts."

They Die Well!

John Wesley once said the reason for the rapid growth of the Methodist societies in England was the fact that the members died well. What greater testimony than a triumphant death!

Last Sunday Brother Oh Kui Sun, pastor of our First Church in Pyeng Yang City, went to the village of Sarangkol, which is located in a beautiful mountain valley about ten miles from the city. Here we have a little church, and connected with the church the Christians have a little day school. He told me this story.

Not far from the church is the large ancestral home of a Kim klan. They are rich, they have lived there for many generations, and their hearts are set and hardened to the old heathen ways. However, a little son, ten years of age, Sung Man, by name, was allowed to attend the little school, as this was the only school in that section.

This boy became a Christian, but did not say anything about it at his home.

He fell ill, and could not go to school. He grew worse, and the father in accordance with the custom of well-to-do Koreans was about to call all the sorcerers and witch doctors he could find. It would cost him many hundreds of yen, but what was that to the life of his son?

The little boy heard of this, and begged his father not to do it. He said: "I already feel so badly inside, and this will only make me feel worse." He asked that his teacher might be called. This was done, and the Christian teacher came and prayed with the boy, reading to him the words of Jesus. The boy said to his father:

"I have found this Jesus, and am going now to be with him. I want you to find this same Jesus and come and be with me and him forever."

The father did not call the sorcerers. The little boy died, praying and singing Christian hymns. This man, whose heart has been so closed to everything Christian as only the heart of a Korean "yangban" can be, gave permission to any members of his family who might wish to do so, to go to the church and become Christian. Before he would let none of them go near the church, otherwise than allow the boy to go to school. Already one has come, and we are praying that the father may come, bringing his whole family. Thus they do come, and in Korea also Christ finds his witnesses.—Dr. J. Q. Moore, Pyeng Yang.

INDIA.

The Appeal of the Cross.

Nihal Singh, a native preacher of India, says: "The teaching of the Lord in the Sermon on the Mount made an especial appeal to me when I was a Hindu. The death of our Lord on the cross and his prayer, 'Father, forgive them, for they know not what they do,' also made an especial appeal to me. It was the sense of sin that forced me to accept Christ as my Lord and Saviour. Nothing else brought me to the feet of the great and good Shepherd but the sense of sin; for I first became a Brahmo, and then a Yogi, but found no remedy for my sins to be wiped out but the Lord Jesus Christ, who shed his blood for me, and in his blood I found pardon for my sins and reconciliation with my God."

A High-Caste Hindu Lovefeast.

Here is the description of what the Rev. C. W. Posnett describes as a Hindu lovefeast. "Once more we have invited to Medak all high-caste Hindus who are seeking Jesus. Twenty years ago they would have considered themselves polluted by eating in our compound, but for three days they have been our happy, friendly guests: not a single grumble has been heard. Men who used to cover their hands with a cloth to shake hands threw their arms around me.

Women, who are always the last to give up idols and old customs, traveled 100 miles to come in the hottest weather. They had a dreadful journey, but no one complained.

"Every hour of the day has been filled with the one subject, the call of Jesus. From 8 to 12, from 2 to 5, and again from 8 to 11 every day we talked and sang about the wonderful, wonderful Jesus.

"On the Sunday morning we had a love-feast of broken cocoanuts and sugar (the Hindu sacred symbols of love), which the Hindu leaders first brought up with their thankofferings so that we might bless the trays, and distributed with their hands both to the caste people and to the outcastes. After the service I asked those who were really determined to confess Christ and to follow him to come and talk it over with us quietly. Quite fifty people came straight away to my house, and for an hour we talked together. They counted the cost, and shirked nothing. Some of them spoke with the greatest determination and courage. Others said they would first persuade all their family and call us to their villages. But some were eager to be baptized at once in our church. Its perfect simple beauty has greatly appealed to them; in fact, no one can calculate the immense influence that this beautiful church has had upon all these people. Their behavior and reverence were a perfect joy, and they wanted to be baptized there. Finally, we chose out 18 about whom we felt quite certain, and promised the rest to come to their villages when their families were ready."—"Dnyanodaya."

Nationalism in India.

Rev. Ralph E. Diffendorfer, D. D.

Nationalism, with its attending political aspirations, its increased racial sensitiveness, and its new consciousness of worth and power, is the most far-reaching and most apparent factor in these modern days with which the missionary movement has to reckon, especially among the educated classes.

While the extremes of nationalistic expression of a few years ago at the height of Mr. Gandhi's power in India have passed, there is no lessening of interest in "Swaraj," or self-government, throughout the Indian empire. The government's openly declared policy of ultimate complete self-rule now makes it possible for all groups to work to that end. Indeed, if India was not now torn by intercommunal strife, especially between Hindus and Muslims, national unity and therefore national self-government would come faster and surer.

The reflection of these sentiments and convictions in the Christian movement at first expressed itself in the extreme proposals to be rid of all foreign missionaries, although few went so far as to desire the withdrawal of both missionaries and mission funds. This phase has now definitely passed, especially with the increasingly clear expression of the real motives of missionaries, and the repeated declarations and actual moves toward devolution on the part of mission agencies.

The Methodist Episcopal church suffered less on this account than almost any other communion. This is due to our policy of establishing a church at the beginning, relating both nationals and missionaries to it on equal terms. While our practice may fall short of our theory, it is a clear gain to have machinery all set up and in operation through which the Indians can come into complete control whenever they are able to assume the responsibilities. What actually occurs in India in Christian circles is a sort of evaluation or measurement of every missionary, every policy and every act by the Indians to determine their place in the general movement toward an Indian church. It is not more autonomy that is needed by the Methodists in India: it is a greater use of what is already attained.

BURMA.

Dear Mr. Moody,

I am sending you herewith photos of my school at Toungoo, Burma, as it was at the close of the school year in March 1924 and three years later. This shows you something of the opportunity we have had in the school for touching young lives and moulding them. We opened the first class in the middle school in May of 1924, and the school has grown as you see in the photo. The increase is about threefold. This might be thought to give us a threefold opportunity for soul-winning, but it is more than that, for in the case of the smaller children the ability to make intelligent investigation and

The Bixby Memorial School, Toungoo, Burma.

purposeful decision is still largely lacking. It is the cumulative effect of these three years of daily Bible teaching under the influence of Christian teachers that makes decisions in the upper standards more intelligent and more largely permanent.

This year the school has opened with a much larger attendance. We are supposed to limit the attendance in each standard to 30, but some of them are over that. We have seven standards and a kindergarten. Were we to have a photograph of the school taken now we would have about 55 more in it than are in the one taken last March.

It is an interesting fact that while the Buddhists and Mohammedans, Sikhs and Hindus do not want their children to become Christians they recognize that our Christian moral training is most effective in building character, and they want their children to benefit by that training. We do not employ any teachers who use liquor, and that has its influence in leading some to put their children under our influence. All of our teachers are Christians with the exception of the teacher of sloyd. I think he is kindly disposed towards the truth, but time is needed to win these people who know little of our religion.

With 330 enrolled and additions coming daily we are crowded for room. I am now working on plans for a new building to house two classes and the sloyd department. Work on this cannot be begun for a year at least, and by that time I expect to have funds enough for part of the building at least, probably all of it.

I do not need to say that we find the **Record of Christian Work** filled with good and helpful reading. We pass it on to our teachers, and they get much out of it. I send it to friends at times, and they are helped and inspired by reading it. Thus the good it does is not limited by our own home circle.

Sincerely yours,

(Signed) Lewis B. Rogers.

SOUTH AMERICA

"La Misión Evangelica," the largest Protestant church in **Costa Rica,** is finally being enlarged after being crowded for more than two years. This church in San José, the capital of the country, is one of five churches founded and maintained by the Central American Mission in Costa Rica. Its growth has been steady during many years. An increase of ten or fifteen per cent in the attendance as a joint result of the evangelistic campaign held in the city by Sr. Angel Archilla of Porto Rico and the calling of Sr. Ricardo Perez, Ph. D., as assistant pastor has put standing room at a premium, and many listen from the street. This fifty per cent increase in the capacity of the church is being brought about as rapidly as possible by the heroic efforts of the church itself, as the home board, like most other missions during the last two years, has been financially kept from a rapid expansion policy.—Renselaer Barrows.

Newspaper Evangelism in Brazil.

A student of race psychology has said that the sixth sense of the Latin people is literature. In South America the printed page is looked upon by many with something akin to reverence. Serious-minded books have a larger appeal to Latin Americans than to those of many other countries.

The circulation of literature presents one of the most outstanding opportunities and at the same time one of the most difficult problems confronting the Christian forces of Latin America. This phase of work has never been adequately stressed, and yet no other country has such possibilities. Vast sums of money have been spent in support of missionaries and in building schools, but only the fag end of appropriations have been applied to literature. Literacy is improving in South America. What have we to offer to compete with the secular and profane literature offered from every side?

The Central Brasil Mission is trying to answer this pressing question by putting into action the Newspaper Evangelism Plan of the Council of Missions of Japan. Dr. Albertus Pieters of the Reformed Church is the originator of the plan. For the past six months we have been inserting small ads in the leading papers of Bahia, announcing that Christian literature will be sent free to anyone who would send his name and address. Upon the receipt of the request a small package of tracts is sent with a letter informing the reader that by paying a small sum each month in stamps he can join a Reading Club which entitles him to draw out books from the circulating library of the club.

Since the inception of the plan 370 requests have come in from seven different states and 75 different cities and towns. Of this number 68 have joined the Reading Club, and thereby have shown a willingness to know more about the Bible and the teachings of Jesus. When a club member has read four or five books, a decision card is sent in the endeavor to bring the reader to make a definite stand for Christ and to prepare himself for membership in the evangelical church. Within the past few months three cards have been signed and returned. A young lady in Bahia, a young man in Amargosa, and another in Bomfim are the ones who have shown a desire to dedicate themselves to the Master and his cause. Some of the club members like the books so much that they have bought them. In this way Bibles and other evangelical books have been put into homes where the missionary has not yet been given a hearing.

Printed propaganda has largely supplemented personal advocacy in the commerical, political and economic world. Certainly the children of light should be as wise and far-seeing as the children of the world! The spoken word lives chiefly in the memory, while the printed word at small cost reaches thousands, and its influence extends into the future.—Peter G. Baker.

OTHER LANDS.

If somewhere about **50,000 Mohammedans** are now to be found in the Union of **South Africa** where were none at the beginning of the last century, in the same time there has arisen a company of a million African Christians. If Islam flows rapidly it does not flow deep. Where Christianity comes first Mohammedanism has no chance.—Dr. Donald Fraser.

The bicentenary of the death of Louis Crommelin, the Huguenot founder of the linen industry in Ulster, Ireland, was celebrated last July in the cathedral at Lisburn, where his tomb is found.

Crommelin emigrated to Amsterdam following the revocation of the Edict of Nantes. There he was presented to William III. When the latter decided to introduce the linen industry into Ireland in place of the woolen industry he chose Crommelin as general superintendent of the royal manufactures.

Crommelin died in Ulster at the age of 75 years.

I can see several **careers open in Japan for a new missionary.**

He may become assistant to the Japanese pastor of a strong Japanese church, preaching occasionally in English or conducting Bible classes in English. Such a man will have some influence and attract certain individuals to Christianity, I believe. But would I, knowing what I do of greater opportunities, come to the foreign field to do that? No.

Or he may live in a big city in more or less intimate association with an autonomous Japanese church, and out from the city tour over a wide field, with perhaps a little second church of his own in a part of the city remote from the self-sustaining church. He would, moreover, be certain of no little influence with a considerable body of students. Would I, knowing what I do of greater opportunities, come myself to such

a foreign field, or would I urge a C. E. or S. V. young person in the U. S. A. to come to such a field? Y-e-s, as second best.

Or he may, abandoning any idea of filling the horizon, go to some small city and its region. Would I,—if I hadn't so much calendar behind me,—knowing what I do of the great opportunity, go myself or urge any devoted young people to enter such a field? Yes, YES, YES! It is one of the finest chances on earth in the service of Christ, radiating with opportunity and privilege. Believe me, we stand at the open door of one of the great opportunities of mission history. The man who is closing his ledger, getting his accounts audited and securing his reservations in order to go back home is not the man for the hour. The situation calls for the vision of a prophet and the heroism of an apostle. The romance of missions in Japan is not ended. There is plenty of danger, sacrifice, hard work, joy and victory ahead. The greater work of the mission lies beyond.—H. V. S. Peake.

The Protestant Movement in Spain.

REV. FERNANDO CABRERA.

The work which is most difficult, and is ever with us, is the defence of the Protestants who are attacked on account of their religious beliefs. I am not going to weary you by telling you details of these cases, and one reason is that the present position in Spain imposes upon me the duty of silence. There are many things in Spain which are sad and of which I cannot speak.

Formerly the government took strong action against soldiers who were not attached to the Roman Catholic church. This is not the case now: recent governments have changed the practice. In the past every Protestant Spanish soldier was compelled to assist at Mass, but this obligation has been removed from all those who enter the Spanish army. We have now in Spain quite a considerable number of young Evangelicals who are in the army, among them my two elder sons, and they have not been in the slightest respect given any annoyance on account of their religious convictions. I say this in honor of our army.

As for the Protestant movement in Spain, we have at present 250 centers, embracing schools, chapels and mission stations. We

"For Christ and the Church" in Czechoslovakia. A Christian Endeavor Group.

have three superior schools in Spain, high schools for both sexes. We have an interdenominational seminary for training young men for the ministry, six Young Men's Christian Associations, 13 Societies of Christian Endeavor, two hospitals, four monthly papers and one weekly paper. I do not include in those the work of the Religious Tract Society and the British and Foreign Bible Society, on the committees of which we have many Spaniards.

The work in Spain is difficult, but it goes forward. We have no real liberty of worship at present, and the power of Roman clericalism is strong. I will give one instance which shows the spirit that we have to face.

Some of you may have heard about the mines of Rio Tinto in Spain. About five weeks ago two colporters of the Bible Society arrived there. The mayor of the place threw them into gaol and took their money from them, and also their Bibles, which they burned. We brought this matter before the Home Office in Spain, and I am glad to say that the colporters were liberated. The Bibles, of course, could not be returned, but money has been given to them.

That shows clearly what clericalism in Spain is. We cannot tell what the future of Protestantism in Spain may be, but we know one thing: the cause we have at heart is the cause of God, and man cannot destroy it. I appeal to you with your voice, with your pens, in your pulpits, on your platforms, and wherever you have the opportunity, to make known the needs of Spain, so that we who are laboring there may be helped by you to do what is our hearts' desire,—to bring our beloved land to the feet of Christ's gospel.—"Evangelical Christendom."

21ST NORTHFIELD WOMAN'S HOME MISSIONARY CONFERENCE.

Mrs. E. T. Root.

Looking out of my window at Gould Hall that glorious first day of the conference I felt like the little girl I used to be, who loved to recite:

Great, wide, wonderful beautiful world,
With the wonderful mountains around you curled,
And the wonderful grass upon your breast,
World, you are grandly and beautifully dressed!

In this beautiful world there lived for seven days a happy family, mothers and daughters, 551 souls in all. It was an harmonious family, in spite of Dr. Stowell's characterizations, enlivened by the girls of the six camps, housed in tents but dined in halls, where their songs and jests brought joy to all.

Of course the program was the all-important feature, and it moved on so smoothly that few realized the hard work of Mrs. W. B. Oliver, chairman of the program committee. The two themes under consideration were "The Essentially Missionary Character of Christianity" and "Partnership": to which latter topic all the evening meetings were devoted.

Dr. Barbour of Rochester gave light on "The Great Business of Living" by four inspiring Bible studies: The Master's Definition of Life, John 10; Leading Captivity Captive, Job 42.10; The Song of Life, Philippians 4.4; The Overflow of Personality, which is gained only by keeping quiet hours each day, when we let the marvelous personality of Jesus flood our being until it overflows.

Dr. Cavert's "Adventure of the Church" was under the leadership of Mrs. D. E. Waid, who in her suggestive and stimulatting way discussed in their many ramifications the three purposes of the book to reach intelligent convictions: (1) as to whether Christianity is or is not essentially missionary in its character, (2) as to the attitude which a missionary Christianity should take toward racial, national and class prejudices, (3) to decide how we can best live out the implications of our convictions. "The Upward Climb," a Negro project course for Juniors, was developed under the able guidance of Miss Maud Bradley; while leaders of young people had a new vision of the possibilities of teaching "New Paths for Old Purposes" through the illuminating direction of Mrs. Dan B. Brummitt.

In the presentation of "Methods" Mrs. Virgil Sease gave as the foundation prayer and spiritual preparation, quoting Dr. Speer, "Service without communion is ashes." Miss Day followed with a demonstration method in which eleven young ladies represented sweet peas, wearing caps of tissue paper in the form of these flowers and bearing placards on which were printed Purpose—Preparation—Planning—Publicity—Personal Invitation—Posters—People (securing new members)—Programs—Play or Pageant—Power through Prayer—and Partnership. Each young woman also gave explanation of her topic. Miss Laura Copenhaver added a simple dramatic presentation, "Adventures for the Faith," using costumes, recitation and song to impress the missionary character of Christianity. Miss Applegarth gave a delightful hour on Story-Telling.

Dr. J. S. Stowell conducted a Forum period each day, which made people think, even when they did not agree, as when he spoke on "Seeing ourselves as others see us."

The evening topics of Partnership were opened by Dr. George L. Cady, who said that the great sin of today is provincialism; that our problem is how to get along with all kinds of people in the one room which the earth has become. On the next evening sixteen missionaries, representing six Boards, told of their work as "partners" in the great missionary enterprise. Dr. Stowell spoke on Partnership in Understanding, giving the geography and history of Mexico as a background for a correct understanding of present day events. Miss Belcher of the Y. W. C. A. spoke on Partnership in Brotherhood, emphasizing the need of Christian treatment of the colored race. Dr. Herrick, in his address on "Partnership in Service," used the hand as a symbol of loving service that can never be attained by machinery.

There was a beautiful gathering one afternoon on the green campus in front of Kenarden Hall, when after the denominational rallies six lines, led by the girls with

their banners, marched to the stirring words "Onward, Christian Soldiers," and under the direction of Miss Noble, camp leader, formed a great circle about the missionaries, who, clasping hands, formed an inner circle. The sun was not shining that day, and under the quiet of the grey sky the missionaries sang "I Love to Tell the Story." At the flutter of a handkerchief the chimes of Sage Chapel rang out "Shall We Gather at the River?" It seemed as if we were having a foretaste of that gathering.

One evening a great bonfire lighted all the grounds with its glorious blaze, and in its light the girls formed a circle and sang, while a bottle, containing a message for the girls of 1928, was buried near a great tree. On Saturday evening, while the sunset was flaming in the West and mirrored in the river, the girls gave a surprise to the great audience gathered on Round Top. To the strains of music, Miss Olive Pearson, in white, bearing a lighted torch, advanced slowly across the plain below, reciting Bible passages about the light as she stood in the center of groups who came forward lighting their torches from hers, and promising to carry the light to others. It was a scene that will never be forgotten, for soon all the young people in the audience had lighted their tapers from the torch-bearers, and the campus was dotted with lights as they marched away singing "Follow the Gleam!"

One of the new features this year was the Student Camp Council, to which two delegates were appointed from each camp. This Council saw to it that beds were properly made, tents put in order, and special programs, like the choir singing, bonfire festivities, etc., carried on.

Two offerings were taken during the week for the Northfield Schools and for Migrant Workers, the latter amounting to $140.

This brief outline but partially records a week of great spiritual uplift.

CURRENT THOUGHT.

The present generation is, I believe, less moral but more religious than the preceding one had been.—A French critic.

Human intercourse without responsibility appeals to many people within the church. They like to take all the help and comfort that the church can give, but these religious tramps, sermon-tasters,—call them what you will,—accept no share of the responsibility of church membership.—Dr. Harris E. Kirk.

Laymen go to church to worship. Confine yourself to this and your churches will be crowded to the doors! Quit trying to compete with experts in other lines! Quit trying to run an educational institution when the majority of men in your church are better informed on general matters than you are!—Roger Babson.

The main obstacle in teaching religion comes from two fanatical sects, the Roman Catholics and the Communists, who wish to dye their children's minds indelibly in their own color, turning them into finished little bigots. If religion is banished from education it will be the fault of these two sects. On the other hand, I see the difficulty of teaching religion which is no religion in particular. It is almost like talking a tongue which is no language in particular. This is a problem for the future.—Dean Inge.

THANKSGIVING HYMN.

LILIAN LEVERIDGE.

Once more, O heavenly Father,
To thee our hearts we raise
In prayers of adoration
And hymns of grateful praise!
With tokens of thy goodness
The fruitful year is crowned:
Our footsteps, angel-guarded,
In paths of peace are found.

REFRAIN: *Thine alone the glory!*
O hear us while we sing!
We thee adore for evermore,
Our gracious Lord and king!

We sowed our seed in springtime:
Thou gavest rich increase,
Till golden sheaves were garnered
Thy mercies did not cease.
Our eyes were blessed with beauty,
Our hearts were cheered with song,
And sleep and stillness followed
Each day, however long.

Thou, Lord, hast been our refuge!
Thine everlasting arm
In tempest and in sunshine
Has shielded us from harm.
We thank thee for thy bounties
That round our pathway fall,
But oh, for life eternal
We bless thee more than all!

—"New Outlook."

Two lines of prophecy seem to be converging. The first, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21. 24). As to this, Jerusalem is free, but not Mount Moriah: the Muslims still occupy the Temple site. The second declared, "Blindness in part is happened to Israel until the fulness of the Gentiles be come in" (Romans 11. 25). The Jews are beginning to return to the Holy Land, and the promise is, "I will gather you out of all countries, and will bring you into your own land. . . . . Then I will give you a new heart" (Ezekiel 36. 24, 26). There is a readiness among Jews everywhere to consider the Christian interpretation of their Scripture.—Rev. Thomas Chalmers.

After he had finished reading the "Letters of Edmond and Jules de Goncourt," largely occupied with Gautier, Sainte-Beuve, Zola, Flaubert, Hugo, Daudet and that set, the late Dr. W. L. Watkinson of London wrote:

"These men, one and all, are intent **on literary perfection,** but what good literary perfection can be except as the expression of noble truth passes my comprehension. . . . . The golden pheasant for sheer extravagance of color is unsurpassed, but its taste is far from being nice. It dearly loves a bit of carrion. In their native country, China, it is said that these birds burrow in graveyards and devour the dead villagers. These novelists with their splendor of style and uncleanness of subject exactly resemble the paradoxical fowl. . . . . Deny the soul, ignore God, refuse the vision of a great future, and you make of the habitable world a gigantic Zoölogical Garden, tenanted by clean and unclean beasts, but beasts still!"—"British Weekly."

New Missionary Policies Necessary.

The old missionary program was the concentration of large numbers of foreign leaders in strategic missionary centers like Nanking, Peking, Foochow, and Chengtu, to develop institutions and to train native leaders. Physical plants expensive to maintain and burdensome to administer are the result. I do not know of a single Christian educational institution in China whose physical plant has not been developed beyond the reasonable needs of the student body, and far beyond the ability of the institution to maintain decently. The missionaries have saddled upon the Chinese church burdens too heavy for a young church to carry. The property lust is threatening the modern church everywhere with disaster.

It is now clearly evident that we must build a new missionary policy. To transfer property and control to the Chinese church is not enough. We must rebuild our program with the central conviction that Christianity is the seed of divine truth planted in the soil of China to be developed in its institutional forms and religious expressions by the Chinese.—Bishop George R. Grose.

Sent Forth, Matthew 9. 37, 38.

Pastor W. Mallis.

In this passage it would seem that the Master places the great missionary enterprise of the world on a prayer basis. He does not suggest that because the need in the harvest field is great and urgent that the church should reorganize its forces, plan world surveys, form mission study circles. He calls his church to a definite prayer program. The program is simple, but vital. They are not asked to pray for the arousing of interest, and sympathy, and the liberation of locked-up wealth, but that God will do something,—that he will send forth laborers.

This is the only type of worker equal to the task,—the man with the divine push behind him. The harvest fields of the world wait for God-sent workers. No sacrifice or suffering will turn aside a God-sent man. The hireling flees.

One wonders what would happen if the church obeyed this command and got on its knees and pled with God to send them out. Retrenchment schemes would be canceled, unoccupied fields would be unknown, the home church would be clothed with new power. The decaying missionary passion is a menace to the life of the church.

I wish to say to you how much we value the **Record.** We should feel its absence very much. I regard it as one of the best of our religious publications, and its missionary news is most acceptable.—President John Henry House, Salonica Agricultural and Industrial Institute, Greece.

Faith is surely fruitful, yet independent of fruit: it rejoices although the fig tree does not even blossom.

Birthplace of David Livingstone.

SCOTTISH NATIONAL MEMORIAL TO DAVID LIVINGSTONE.

On the banks of the Clyde at Blantyre, not far from Glasgow, stands the early home of David Livingstone. Near by are the school where he received the rudiments of education, and the cotton mill where at the age of ten he made intimate acquaintance with hard work.

At Chitambo, Africa, far from human habitation, a monument marks the spot where the heroic explorer died. In Westminster Abbey his body rests among the mighty dead.

Today Scotland seeks to honor the memory of this great one of her sons by the preservation of his early home. Circumstances have made it possible to purchase the house where he was reared, and the adjoining wooded park and river bank where he played as a boy. With lapse of time the house has fallen into considerable disrepair, and it is now threatened with demolition.

It is proposed to restore the house to its original state as of 1813-30, and to make some necessary interior adjustments to it and its neighbor. These when completed will form a permanent home for personal relics of Livingstone, in the same manner as at Abbotsford and Alloway and Ecclefechan those of Scott and Burns and Carlyle.

Many such relics are readily available now which another generation will probably see scattered beyond recovery. Another exhibit will show the vast developments in Africa which followed Livingstone's dramatic discoveries,—panoramic scenes, relics, maps, pictures, models. In these plans the missionary and geographical societies have undertaken to coöperate.

Easy of access by rail and road, and within a few miles of more than half the population of Scotland, the historic and picturesque Livingstone Memorial will become a favorite place of pilgrimage. It is noted that Alloway attracts over 50,000 visitors each year, and Abbotsford 15,000.

With this national memorial open daily under competent guidance, visitors from near and far, girls and boys, young people's organizations, student parties, and the like, will realize as never before what Africa and the world owe to the man who first carried the light into the heart of what was the "Dark Continent."

Here his character will shine afresh through the record of his achievements. And here, it may well be, others of his race will feel the divine urge and go out to fulfil the mighty plans of which he saw but the beginnings.

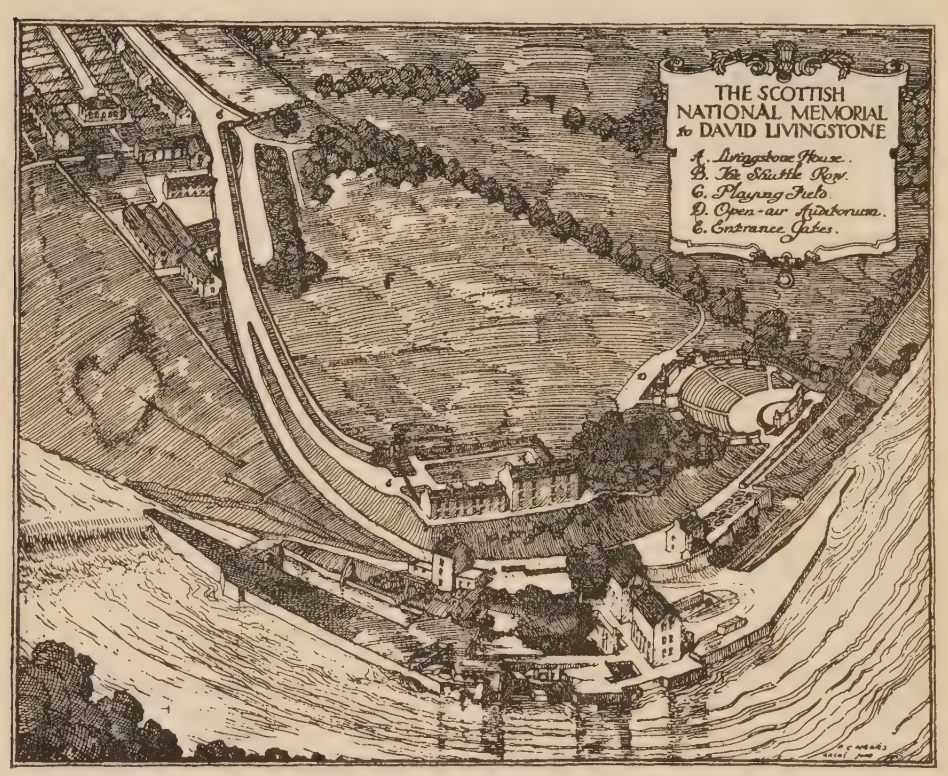
For the purchase of house and grounds, extensive repairs and internal adjustments, the removal of unsightly conditions, and the enclosure and laying out of the grounds, £7000 is required. An endowment of at least £5000 is considered necessary for main-

tenance. The committee therefore issue an appeal for £12,000, in confidence that a ready response will enable them to carry these plans to a fitting conclusion, and perhaps even to associate with them some other permanent contribution to the peoples for whom Livingstone gave his life.

"The amount received to date is £6750," wrote the secretary of the movement in September last. "The property has been acquired, and work begun under the direction of Mr. F. C. Mears, who is our leading town-planning expert, as well as the architect of notable buildings, such as the University of Jerusalem. The sketch which was sent you indicates the plan which will be followed. The Auditorium shown in that plan is additional to the original scheme, and is dependent on additional subscriptions being secured.

"Particular attention will be given to the Exhibit, its nature and its lay-out. We believe that apart from the intrinsic attraction of the birthplace of Livingstone the Exhibit itself will attract many people, students and experts as well as the ordinary sightseers.

"When you ask how much America might do I find it difficult to answer. £5000 more will give us the total we asked for originally. On the other hand, the more money we get, the more we shall be able to carry out plans like the Auditorium, large scale models (in the grounds) of Central Africa, and also extend the scope of the Exhibit. I should like to see some £3000 or £4000 from America.



We have already received $500 from the St. Andrew's Society of the State of New York, and subscriptions from a few individuals on your side.

"Perhaps it will be sufficient for me to say that we should like everyone in America who is interested in Livingstone to have a share in setting up this Memorial with us as a mark of our common heritage, and that we shall be able to use to the best advantage the whole of the money which we receive for this purpose, however large."

APPEAL.

Who among our readers would like to

share in this worthy and inspiring tribute to a unique pioneer missionary with any sum however large or small,—one dollar—five dollars—one hundred dollars or more?

Gifts may be sent direct to the treasurer of the fund, Mr. J. MacGregor Hart, 142 St. Vincent Street, Glasgow, Scotland, or if desired to the editor of this magazine, East Northfield, Mass. Please designate your gift plainly! It will be remitted in full to the treasurer, and acknowledged as usual in this magazine.

LAZARUS THE SILENT WITNESS OF DEATH'S SECRET.

Professor A. T. Robertson, Litt. D.*

There was never a keener interest in the future life than there is today. Thomas A. Edison has actually been making a scientific investigation to see if he can find evidence of a survival after death. Because he has not been able to find material proof of such survival he doubts its reality, an unscientific conclusion and one that refuses to recognize any difference between matter and spirit. The thin wall between matter and spirit should make one cautious. The electrons and ether offer a warning.

On the other hand, a scientist like Sir Oliver Lodge claims that he has had communications with his son Raymond in the other world. He holds to this view with faith in the claims of Christ and Christianity. But Sir Conan Doyle puts spiritualism in the place of Christianity, and is a protagonist for the knowledge to be derived from spiritualistic mediums concerning the future life. They both bear witness to the perennial interest in the life beyond the grave, however bizarre their ideas appear to us. It is certainly curious, to go no further, that such spiritualistic revelations can be had only in the dark and with many proven instances of trickery and fraud.

Far back in Job's time the Lord said to him: "Have the gates of death been revealed unto thee? Or hast thou seen the gates of the shadow of death?" (Job 38. 17). Job did not know what was beyond the grave. The Jewish conception of Sheol or the grave was that it was darkness beyond the gates of the shadow of death. The image used in Matthew 16. 18 by Jesus appears in Job 38. 17 and in Psalm 89. 48, except that the Greek word Hades takes the place of Sheol. The Greeks called the unseen world Hades.

But people through all the ages have longed for one to come back from the grave and tell what they have seen on the other side. In the Parable of the Rich Man and Lazarus (the other Lazarus, not he of the Bethany family,) the rich man who is now in Hades and in torment begs Abraham to send Lazarus to the house of his father and to warn his five brothers that they may not come into this place of torment (Luke 16. 27, 28). It was a natural wish, but Abraham replies, "They have Moses and the prophets; let them hear them!" We have still more. We have Jesus and the witness of the apostles.

The rich man continued his pleading along the line of modern spiritualism: "Nay, Father Abraham, but if one from the dead go to them they will repent!"

That sounds like a specious plea, but all history is against it.

Abraham answered: "If they do not hear Moses and the prophets, not even will they be forewarned if one rise from the dead."

The supreme illustration of this fact is the case of Jesus himself. His resurrection from the dead was a necessity to fulfil his own prediction that he would rise from the dead on the third day after his crucifixion. We all observe how difficult it was for Jesus to convince his disciples that he had really risen from the grave, vital as that fact is to Christianity. And Jesus did not appear to any of them who did not already believe in him except in the case of Saul of Tarsus, who was kicking against the goad. And today many people profess that they would believe in Jesus as a great prophet and teacher of ethics if they did not have to believe in his supernatural birth and resurrection from the grave, a spineless belief that would leave Jesus making false claims about himself.

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The Gospel of John in chapters 11 and 12 gives the tremendous miracle of the raising of Lazarus from the grave after he had been dead four days. There is no more difficulty in believing this miracle than the other raisings from the dead. Jesus claimed to have the power of life and death, to be himself the resurrection and the life. But the admission of the historical character of John 11 which narrates this wondrous event carries with it the consideration of the attitude of the people towards Lazarus who had been raised from the dead in such a public manner before crowds of prominent Jews from Jerusalem. Many believed on Jesus because of it. Others went to the Sanhedrin and told them of their faltering faith in Judaism and their leaning towards Christ. The Sanhedrin in desperation called a meeting and said:

"If we leave him (Jesus) alone thus, all men will believe on him and will take away both our place and the nation."

The raising of Lazarus had the immediate effect of making the Sanhedrin wish to put Jesus to death. So Jesus left the vicinity of Jerusalem. But when he returned some weeks later at the fatal Passover Lazarus was the object of excited interest to the visitors from afar who heard of the tremendous event. A great multitude came out to Bethany not merely to see Jesus, who is again the guest of the Bethany family, but "to see Lazarus whom he had raised from the dead." Who can blame this curiosity on the part of the crowds at the Passover? A well authenticated case like that today would make a stir that would throw even Lindbergh into the shade.

The Sanhedrin were enraged afresh, and determined to kill both Lazarus and Jesus. With both of them dead, they argued, Lazarus would stay dead this second time. Because of Lazarus as a live specimen of Christ's supernatural power "many of the Jews were going and believing on Jesus." Once again Lazarus has become a thorn in the side of the Sanhedrin.

The only other appearance of Lazarus in the narrative is at the feast in Bethany given by Simon, the one-time leper, in honor of Jesus. He was simply one of the guests on this occasion. But there is not a word given in John's Gospel of anything said by Lazarus about the life beyond the grave. There was the keenest curiosity to see a man who had really come back from the grave: but not a word from the other side.

The rich man had hoped that the messenger sent to his brothers might bear witness to them about his own sad state. The testimony of Lazarus is only the silent witness of one who declined to be garrulous about trivial nonentities such as fill up the talk of mediums. Lazarus did not need to say anything to show that it was he who was back in human life. That was a manifest fact to all. But he had not a word to say, so far as we know, concerning what people are so anxious to know. There is dignity in this silence that puts to shame the modern efforts to prove the existence of the other life. The raising of Lazarus proves the essential fact. Here he was again, as all could see.

There is one who does speak clear words concerning the future life, and that is Jesus. Before his death he was conscious of his preëxistence with the Father. He told the really essential things concerning heaven and hell. If one will run through the Gospels to see, he may be surprised to find how much Jesus said about the future life. He lifted the veil for us on all really vital matters, but he has not satisfied idle curiosity in any way. It is a reflection on Christ for one to credit table-rappings and such things more than the clear and sure word of Jesus Christ, who came to us from the bosom of the Father and who has gone back to the Father and who will take us to be with him in the Father's house. He did not tell the disciples all that they wished to know, but more than they at first fully comprehended, and then he gave them and us the Holy Spirit to be our guide and teacher.

Lazarus has been credited by some scholars with the authorship of the Fourth Gospel. I do not myself believe it, as the apostle John wrote the book, in my opinion. But even so, if Lazarus did write it, his silence is all the more remarkable. He left it to Jesus in any case to be the speaker to us about the life beyond the grave.

Holiness is the birthright of every child of God.

FELLOW WORKERS UNTO THE KINGDOM OF GOD.*

COLOSSIANS 4. 11.

Rev. Raymond Calkins, D. D.

One of the things that I can least understand about modern American Protestantism is its failure to give adequate financial support to its great program of missions.

1. I could understand it if the charter under which the church operates did not call for the universal extension of the gospel. But it does.

Every Christian knows that it does. The Good News is not for some men, but for all men. The God of whom the New Testament speaks loves the world. Christ came not that some men but that all men should be saved. Jesus laid upon his disciples the express duty of carrying the message to the ends of the earth.

The early church understood its commission. St. Paul put it simply in words when he said that any Christian is to be a fellow worker unto the kingdom of God. There is no obligation which rests more plainly on the open pages of the New Testament than that the church which possesses the story of the call of God in Christ is pledged to carry that message everywhere to all men, that every knee may bow and every tongue confess Jesus as Lord.

All Christians understand that the church which does not do that is not operating under the charter laid down by Christ himself.

2. Or, again, I could understand it if the churches wanted to do their duty, if they were burning with enthusiasm to do it, if they were heavy-hearted because they could not do it, yet were unable to do it because they were so poor that they could not do it.

There was a day when the wealth of the world lay outside the church, and not in it. The church was recruited largely from the humble folk. The monied people were not Christian people. But that situation no longer exists.

America today is justly reputed to be the wealthiest nation on earth. Its prosperity is the talk of the world. Its resources are unbounded. The fortunes which are rolled up are enormous. And possibly 90% of this unparalleled wealth is inside of our American Protestant churches. Call the roll of the people who have money in any community, and you find their names on the rolls of our churches.

And this money is spent freely for every imaginable luxury. With less than 7% of the world's population we own 80% of its automobiles. We spend a billion and a half dollars for tobacco yearly, nearly a million in theaters, a half million on jewelry, and untold fortunes on beverages. There is enough wealth available today to give every mission board every dollar which it can use for the great task of the extension of the gospel without appreciably lessening even the comfort in which American Protestant Christians live.

We have the commission and we have the means.

3. I could understand it if, having the means, one could not find the men and women to do the work.

That would be intelligible to me. It would not surprise me so much if when a mission board called for men and women willing to expatriate themselves for life, "to swelter on the Congo, or to shiver in Alaska and Labrador, or to face and relieve the dirt and squalor, the disease and the vice of the Orient, or to brave the attacks of the Boxers in China, or the horrors of Armenian massacres," if they should not press forward in great numbers and say, "Take me! Send me!" But what I cannot understand is that when the human material is there ready and waiting and anxious to do just that thing, Christian people in the churches who plan to spend their lives in their own comfortable homes, in their own familiar surroundings, without being asked to do any of these things, do not out of their abundance see to it that any one who is willing to go is able to go. But there is not a mission board in our land today which is not obliged to turn down the applications, to defeat the ambition of

* Northfield Women's Foreign Missionary Conference, 1927.

Dr. Calkins is a Congregationalist pastor in Cambridge, Mass.

those who desire to perform the sacrificial service, because stay-at-home Christians will not out of their wealth send and support them. That seems to me to be a shame and a scandal: yet year by year it goes on. Any board has more candidates than it has dollars.

I myself knew lately of a Vassar College graduate and her husband, as choice a young man as church and college can produce, who applied for a commission to work in China, whose services were declined for lack of money. And that I cannot understand.

4. I could understand it if those who have the money and would be glad to invest it in this great Christian enterprise held back because they felt that the material that was available for this service was inferior material.

No one wants to invest money in poor stocks. And if these volunteers came of poor stock, were themselves second-rate men and women of low intelligence and ability, then I could see how money should be slow in coming. Conscientious Christian people of wealth could then say this, "These people are not competent. We do not care to invest our money in them."

But who are these volunteers, and whence come they? The two young people of whom I have spoken are typical of the rest. I have had much college experience. Every year I visit a half dozen of the finest colleges in the East. I have talked and made friends with hundreds of the finest of these young men and women. And I have the privilege nearly every year of meeting with the outgoing missionaries of the American Board, and I say truly that I never find anywhere a finer type, intellectually and spiritually, of young manhood and young womanhood than I find there. The day has gone when one can sneer at the Christian missionary.

I knew a man once,—he was president of the American Bar Association,—who said that people who went as missionaries were young people who had failed or were bound to fail at home. But if he said that today he would be laughed at by any man of intelligence. These men and women are the flower of American culture. They represent all that is best in our traditions and training. If they chose to join in competition for places of preferment at home, they would be found not at the bottom but at the top. Our churches have no reason to complain of the personality or capacity of those who represent them on the foreign field. Instead, they have every reason to be proud of them.

And this is not the opinion of prejudiced observers. This is the opinion of any one who has seen them, visited them, who knows firsthand about what they have done and are doing. Sir E. Alexander Powell is the latest to add his testimony:

"I am not even religious in the orthodox meaning of the word . . . . But I have known missionaries, and have observed the results of their labors in every great field of evangelistic endeavor, from Persia to Polynesia, from the Congo to the China Seas, and it irritates and angers me to hear missionaries and their work condemned and derided by persons who are speaking from malice, prejudice or ignorance.

"I am a roving writer, and my job takes me to the four corners of the earth. That's why I can speak firsthand about so many missionaries.

"It has often seemed to me that no class of public servant—I use the term in its broader sense,—has been so persistently maligned and so generally misunderstood as the missionary . . . . Yet though maligned, misrepresented, miserably underpaid, often desperately lonely, frequently facing death, ... he has pursued the tasks assigned him with a courage and devotion which merits the admiration of every right-thinking man and woman ("American Magazine").

5. Or I could understand the failure of our rich churches to finance the mission boards if the world were closed against the missionary; if the doors of diplomacy were shut against them; if the non-Christian governments would not admit them.

That used to be the case. The Chinese Wall excluded the foreigner: he was not wanted in the land. When Perry sailed to Japan that nation was hermetically sealed against the intrusion of the Westerner, and notices were placarded in public places warning all foreigners to keep out. Africa was a closed continent because it was not explored. Moslem governments resisted the

intrusion of the hated Christians. But that day has gone, and gone forever. A railroad will soon run from Cairo to the Cape. No longer can Africa be called the Dark Continent. Its vast area has been explored and thrown wide open. There are no longer forbidden regions like the center of Tibet. Exploration and diplomacy have opened up every land on the face of the earth, and the missionary can go where he will. Broad avenues lead to the center of every civilization, and modern transportation moves swiftly. No longer do governments of any non-Christian land resent the approach of the Christian heralds. Rather they welcome them. Even Turkey does not forbid their work, and permits them the same measure of freedom that the Moslems enjoy. The missionaries in Turkey today are not dismayed or frightened by the Angora rule or the treaty of Lausanne: it is only the American politician who scents suspicion and danger.

There is not a corner of the world today where the missionary is not free to go and proclaim the great tidings of peace. No competent observer believes that the present situation in China will be the permanent status.

6. Again, I could understand why our wealthy churches should not finance this work if it were resisted not by the governments or the ruling classes, but by the people to whom the missionaries go. One might then say they are not wanted, they are intruding where they do not belong, it is indecent to give to these populations what they do not desire to receive or to accept.

Of course, even if this were true there would be something to say on the other side. Our commonwealth has a system of education. It says that any boy or girl is entitled to receive and shall receive instruction and education down to a certain age. But some boys and girls do not want to be educated. Some fathers and mothers do not want their children to be educated. So the truant officer is sent around. And he is not wanted. His approach is resisted. The parents lie about their children's age, and the children run away. But because these people do not want to be educated is no reason why they should not be educated. In a democracy illiteracy is a danger. And because people want to remain illiterate is no reason why they should be allowed to remain so.

Recently in a tour around East Cambridge I was shown some model tenements. Old rookeries had been torn down, and clean houses, well lighted and ventilated, had taken their places. But I was told that whereas the old, filthy tenements had always been occupied, the new and wholesome dwellings, although the rental was the same, were only half taken.

"Apparently," said the inspector, "some people prefer to live in filth."

But because families prefer to live in filthy houses is no reason why they should be allowed to do so.

I am not saying that non-Christian populations live in filth and ignorance, but multitudes of them do. And these are the first things that the modern missionary combats. So, even if the missionary is not wanted, there is no final reason why he should not go.

But it is not true that he is not wanted. On the contrary, there is not a people on the face of the earth which has any experience of the missionary and his work who does not want him and call him. These people know that the missionaries are their best friends; do for them more than their own countrymen have done; defend them; protect them; befriend them. Every mission board receives appeal after appeal, one deputation after another from all over the world, asking for more missionaries than the board can send.

When Doctor Jones first went out to Korea he was met at the wharf and warned to depart, but when ten years later he returned after his furlough he was met at the same wharf by hundreds of people who welcomed him back.

When Doctor and Mrs. Hume left India after a lifetime of service they were garlanded with flowers and friendly tokens of the people's affection and appreciation.

7. Again, I could understand why Christian capital is withheld from this great work if it were shown that it was not needed; that the moral and religious forces latent in the non-Christian religion could do the work that needed to be done. Then, trying to put Christianity down among these

other faiths would be like trying to put a church of one denomination down where a church of another denomination already exists, just because we happen to like it better.

Well, if that were true I think we could all understand it. There is so much that needs to be done that this is no time for unnecessary duplication of effort of any kind.

But what are the facts? We need to remember that nearly all of these faiths are older than Christianity. Confucianism antedates it, Buddhism antedates it, Hinduism antedates it, and Mohammedism is only a few centuries younger than Christianity. All of them thus had the opportunity of doing what needed to be done for the people long before Christianity came on the field, and Mohammedism had nearly an equal chance. By their fruits ye shall know them. No one desires to question the nobility of the non-Christian religions. Every thoughtful person gladly admits the beauties, the truth, the goodness there is in them. But after full justice has been done, what intelligent person can deny that the people under the tutelage of these faiths still sit in darkness and in the shadow of death, and awaited for their awakening the coming of the moral dynamic of the Christian faith?

Where lies the secret of the Christian idea? What has Christianity to offer that the other faiths lack? Let non-Christians themselves give the answer! The Japanese consul in New York, speaking lately, used these words:

"The Christian religion has taught the Orient the gospel of activity and of energetic exploration. It awoke the Orient from its age-long lethargy."

In a word, it is the gift of life, and the gift of power. It is at this point that the supremacy of Christianity is indisputable, that the witness of Christianity is indispensable.

Dr. Harnack, than whom there is no higher authority, once said that from the point of view of power there is no such thing as comparative religion. You may compare them, that is, in other respects, but in this respect comparison ceases. This is the final test of a religion, its ability to make men morally whole. And here we have the right to assert, without danger of being accused of bigotry, that outside the sphere of the Christian inspiration there is no active moral power or purpose working for the moral regeneration of the world. It was no less an observer than James Russell Lowell who once wrote:

"When the sceptic has found a place on this planet, ten miles square, where a decent man can live in decency, comfort and security, supporting and educating his children, unspoiled and unpolluted, a place where age is reverenced, infancy respected, womanhood honored, and human life held in due regard,—when the sceptic can find such a place, ten miles square, on this globe, where the gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will be time enough to consider his substitute, and think of exchanging the old faith for the new."

8. Or I could again understand why our Christian wealth does not support the program of missions if men could say: "The work ought to be done, but it is not being done. The results do not warrant further investment of funds. After over a century of trial the experiment cannot be called a success. It is a noble venture, but it is a losing one. It is a grand ideal, but no one can truly say that it has proved a practical program. It is a beautiful dream, but from the point of view of results it has proved a disappointment."

Well, if that were true I could understand the timidity and caution and penury of what the Christian churches are doing. I could understand it, but I would not undertake to defend it.

When after nearly four years in the Great War the thing had been fought to a stalemate, where results were disappointing and advance seemed impossible, I did not find men talking like that. I found men talking just the opposite of all that. I found men saying:

"Then we will send more ships, more men, raise more armies, until the victory is ours!"

And if men talked like that in bloody human warfare, how should Christian men and women talk about the advance of the cross of Christ and the cause of the Prince of peace?

As a matter of fact, as every intelligent person knows, the situation is just the opposite. One of the outstanding wonders of modern history is the extraordinary success that the missionary has achieved, hampered as he has been by lack of funds, lack of sympathy, lack of decent support. The missionary has performed a miracle, deserted as he has been by those to whom he had every right to look for sympathy and support.

You may apply any test you please. If you are interested in evangelism you will find the Christian population in every country, except in Moslem lands, increasing by leaps and bounds: and even Mohammedism is gradually yielding to the impact of the Christian idea. In India the Christian population has increased over 30% in the last decade. In Korea and Burma the advance has been rapid. In Japan it is estimated that there are at least 5,000,000 actual or nominal Christians today. It is at home that you must look for the failure of Christianity, not abroad.

If you are interested in the education of these peoples you will find a number of Christian colleges planted in the strategic centers of the non-Christian world doing a work that commands the admiration of all who know anything about them.

If you are primarily interested in the medical aspects of this work you will find a record of service by intrepid and competent medical men and women which has won the unstinted praise of modern medical science.

Missionaries have acquired worldwide reputation as explorers, linguists, diplomats. They are the recognized engineers and pioneers of civilization everywhere they have gone. They have been so successful that they have created and opened up opportunities of service which our wealthy churches neither understand, appreciate, nor are willing to support. The missionary has outrun both our intelligence and our devotion. It is he who is in the van of Christian progress, it is we who lag in the rear.

9. But some may say: "All this true, but the boards that administer our money cannot be depended upon to do so wisely and economically. They are wasteful and extravagant. They make places for an unnecessary number of secretaries and assistants. If I put a dollar on the plate I feel that half of it stays right here at home. If I could feel that my money went to the missionary instead of into the pocket of a salaried agent at home I would be more generous."

Then I advise you to be more generous! For what do the figures show? They show that out of every dollar given to missions ninety-four cents goes directly to the mission treasuries, and only six cents are used to pay all administrative expenses.

10. Or I could understand the failure to finance this work if it were true that the different mission boards were at loggerheads in their work, if the different Christian communities were more concerned in competing with each other than together competing with paganism, if they were concerned with making non-Christians into Methodists and Baptists and Presbyterians than in making men Christian.

But now this last excuse is taken away, for we find no more beautiful and impressive illustration of what Christian coöperation ought to be than is furnished by our workers over the seas. It is there, not here, that the ideal of church unity has been most nearly realized. For if the spectacle of competing churches at home has become intolerable, the thought of competing mission boards abroad has become impossible. Not only the loving appreciation of the Spirit of Christ, but the practical question of economy and support, and the necessity of presenting a united front to the vast and inert populations they are commissioned to reach, have made irresistible the demand that churches of all kinds shall work not apart, but together. This involves not only union colleges and union medical schools and union publishing houses, but we have united churches as we have not begun to have them at home. There is the United church in India, in China and other parts of the non-Christian world. Reports from the foreign field fairly bristle with the plans for interdenominational coöperation and union.

If the missionaries could be let alone, if they were not hampered and hindered by denominational and sectarian sentiment at home, they would carry plans for Christian

unification far beyond anything that modern Protestantism has yet achieved.

And so I end as I began. The thing that on the whole I can least understand about contemporary American Protestantism is its failure to give adequately out of its abundance to its great missionary cause. In the face of all I have said, the average gift per person among Congregational church members to this great program of foreign missions still lingers around 10 cents a week. The thing does look pitiful. The situation approaches the dimensions of a Christian scandal. Not the only thing, and yet the chief thing, that seems to stand in the way of the most rapid spread of Christianity in the non-Christian world that has been seen since Pentecost is the inadequate financing of the splendid work of missionaries and of mission boards.

Fellow workers unto the kingdom of God, that, whatever else our business may be, is the real calling of every Christian disciple! Is it too much to hope in the splendid days that lie before us that the conscience of those who call and profess themselves Christians will be touched, and that there will be an outpouring of gifts, born of intelligence and deep devotion, that will make glad the city of God?

THE GREAT BUSINESS OF LIVING—II.*

President Clarence A. Barbour, D. D.

III. The Song of Life.

Rejoice in the Lord alway! Again I will say, Rejoice! Philippians 4. 4.

This beautiful little letter to the Philippians shows that Paul knew the secret of the song of life. Thirteen times in this short letter the words "joy" and "rejoice," or kindred words, appear. The letter, probably written while Paul was in prison in Rome, is like a clear sunset after the storm has beaten itself out. I do not conceive of Paul as a merry man, but he surely was a man of cheerful serenity, of wonderful calm of spirit. A real song ran through his life.

It is a time of disillusionment in which we are living, of disappointment, of disheartenment, a time of the negation of great ideas. Such a time invariably follows great social upheavals. It was so at the time of the fall of the Roman empire, at the conclusion of the Napoleonic wars, of the days succeeding the French Revolution. It is so today after the cataclysm of the Great War. Principal Jacks speaks of the "lost radiance" of religion. Sometimes people lose their lift, their enthusiasm, their glow, their song.

There are some things which are no antidotes for the loss of the song of life.

Shallow mirth, superficial optimism, get nowhere. A merely strenuous life will not accomplish the end. Both of these things are characteristic of American life. One of the chief banes of American life and religion is superficiality. The mind of the people is confused. We do not take time to live anything through, to read anything through, to think anything through. The world is flooded with literature. Perhaps we read so much that we have no time to think. Sometimes the saddest of people are those who try to crowd their lives with too many things.

Belief in the unreality of evil is no antidote for the loss of the song of life. People who say that evil is not a reality, that there is no truth in pain, are only dulling their own sensibilities.

Paul had an antidote. He knew that it was possible to "rejoice alway." Let us make an analysis of some of the things which minister to the song of life!

One of the first is the revelation of God in nature. Some are privileged to see wondrous beauty in far-off lands, but there are beautiful things which are near: the quiet of these Northfield woods of pines, the view down the river at the sunset hour when the sun is gilding the water, the ranges of hills which rise one behind the other to the far horizon. We rob ourselves if we do not gain much joy from the world of nature.

Another factor is that measure of good health which is ours, the red blood leaping in the arteries, the power to draw long breaths of clear, pure air. If we have good,

* Northfield Woman's Interdenominational Home Mission Conference, 1927.

Dr. Barbour is president of Rochester (N. Y.) Theological Seminary.

sound bodies let us thank God and have a song in our hearts: not forgetting to be wonderfully considerate of those who have not this priceless possession!

A real home is a source of the song of life: not a house, but a home. There is such a thing as moving from a side street on to one of the main residence avenues of the city, and losing the home rest and the home peace, never to be recovered. There are grave perils threatening the beauty and glory of the home life of today.

The friendships of life make glad. Happy is he who has friends, good men, good women, those who rejoice with him in every joy and grieve in every sorrow! Cultivate your friends, remembering all the time that there is no real friendship where there is not an interchange of benefits! Friendship is not imposition.

There is a song which comes from victory over circumstance. In a measure we may be masters of our environment, not servants. There is a poem by Anna Chapin, which has to do with the sinking of the "Titanic." It is entitled "The Spirit of the Sea," and is reproduced here at the special request of the conference.

THE SPIRIT OF THE SEA.

I have seen the warships crash their bows,
Said the Spirit of the Sea,
And galleons with their dragoned prows,
And pirate sloops where men carouse
Beneath the Black Flag free,—
And never a one,
When my will was done,
But was chattel and slave of me,
When I crushed them here in the deep forlorn,—
For a stronger than I has not been born,
Said the Spirit of the Sea!

I have seen the giant metal things
That were fashioned in this strange age,
Things that withstood my buffetings,
And that rode me down like armored kings
Till I shrieked and stormed with rage:
So I waited a night
To show my might,
And I called the ice to me,—
My sister white from the North afar,—
And the stateliest ship of ships that are
We broke in two on the great ice-bar,
Said the Spirit of the Sea!

But what could sea or ice avail
With the marvel that I found?
The merciless ice was weak and frail
To a love that could part and never quail,
And the courage that laughed—and drowned!
Oh, the deep seas know
How man is slow
To render his life in fee,

President Clarence A. Barbour of Rochester, N. Y.

Yet those stood ranked in waiting bands,
And when it came to Death's demands
Gave Death their lives with open hands,
Said the Spirit of the Sea.

By all the winds that sweep the sea
And all the icebergs chill,
I have seen the last of the mysteries,
I have found a fire we cannot freeze,
A force we cannot kill!
With a host to prove
This fearless love
They have beaten our cruelty:
For with ice below and dark on high
I heard men sing as they came to die,—
I have met a stronger thing than I,
Said the Spirit of the Sea.

—Anna Alice Chapin.

Contributing to the joy of the neglected, to the poor, to the gladness of little children, is a factor in retaining the song of life. James Whitcomb Riley is reported to have said, "I think I was born to bring smiles to the faces of little children." To bring a smile, not of sarcasm but of gladness, to the faces of the poor, the neglected, the little children, brings its reflex to the life which is thus lived.

But there is one unfailing source of the song of life, and that is to find the Master Friend, and to live with him. The two most important things in all the world are to learn how to live with people and how to live with God.

IV. THE OVERFLOW OF PERSONALITY.

Then entered in therefore the other disciple also. John 20. 8.

A little way down the Connecticut River is the city of Hartford, where there used to live one of our greatest American preachers, Horace Bushnell: at whose feet, through his writings, many of us have been glad to sit. In one of his published volumes he uses the text of the morning as the starting point for his sermon, "Unconscious Influence." It gave to me the seed thought

for what I am saying to you this morning on "The Overflow of Personality." The seed thought is his, the address is mine.

There is a painting which represents Peter and John on their way to the sepulcher on that first Easter morning. John is in the lead. He is the younger man, and younger men are lithe and active for the race. Peter, a bit grizzled with the years, is behind. The record says that John came first to the sepulcher, but did not go in. Then Peter came, and entered, and John says, "Then entered therefore the other disciple." John entered after Peter, and because Peter had gone in.

All of us have two modes of influence, one with our will, the other without it. We do the thing which we consciously do, and we do also the thing of which we are unconscious. That which we do without trying to do it is the overflow of personality, and it is the most real factor about any human being.

You recall what Emerson says in that oft-repeated quotation, "What you are speaks so loudly that I cannot hear what you say." There is sometimes a conflict between the outer expression and the inward fact.

To change the figure, every one plays an accompaniment to the song of his own life. Sometimes the accompaniment is in the same key, sometimes it is in another key. It is like two simultaneous motifs in a musical composition. For example, in "Parsifal" Wagner employs this device with a definite purpose. At one time in the opera the knights are passing across the stage to the observance of the Lord's Supper. There is a sadness in the music which stirs the fountain of tears. Their king is wounded, and only the touch of the divine power can heal. At the same time the orchestra, wood, strings and brass, is playing an entirely different motif, one which suggests the crawling of the serpent into Eden, or some high carnival of witches. Wagner employs this device to indicate that while the knights are going to the communion, Klingsore and her maidens are plotting the ruin of the soul of a spotless knight. The trouble with some lives is that two motifs are going on at the same time, the accompaniment is in a different key from the song.

The derivation of the word "integrity" is significant. It comes from the Latin word "integer," a whole number, a unit, as distinguished from a fraction, a quantity which is one thing over the line and another thing under the line. Our difficulties begin with the fractions, the difficulties of other people with us and ours with them. Fractional people are untrustworthy people, one thing over, another thing under, the line.

What determines the nature of this overflow of personality which is the most real thing about us? Like the dominant note in music, determining the overtones, so the dominant fact in personality determines, certainly in the long run, the nature of the overtones, the overflow. Tell me of what you think when you are not trying to think, when the mind goes naturally to its goal, and I will tell you something of the dominant note of the personality! There may be eddies in the river, but the main stream flows steadily on toward the sea.

This overflow is powerful for good or for ill. Men brace themselves against a conscious influence, but not against an unconscious one. Not infrequently we act with a sense of independence, when we really are determined in our acts by the overflow of the personality of another.

There is a comfort about this whole matter. Too often the thing which we try to do we fail to accomplish. If we were to measure our lives by the actual results which appear, we might sometimes be tempted to despondency. But there are currents which we have set in motion of which we have no knowledge, and it may be that a goodly part of the joy of heaven will be in the surprises which await us there in that others have been touched for good by something in us of which we were not conscious.

Many people write out ideals for themselves, and that is good. I will tell you a better way: To live with Jesus, to keep a time each day for contact with that marvelous personality of his, will inevitably have a transforming power upon us. The apostle said, "For me to live is Christ." It is those who most steadily behold him, trying to cultivate in themselves his spirit, who are transformed into his likeness. If this process is going on within us, we need not be anxious about the overflow of the personality, and perhaps when people think of us they may sometimes think of Jesus!

WHY ARE YOU A CHRISTIAN?*

M. H. H. Joachim of India.

I wish to open my talk this evening with a question: Why are you a Christian?

Why is it that you have acknowledged your indebtedness to Jesus Christ as your personal Saviour, if you have? Why is it that you place his name above every other name in the world? Is your allegiance to Jesus Christ simply a matter of family affiliations? Is it because your parents have been Christians? Or is it that you sincerely believe that there is no other name under heaven given among men wherein we must be saved?

It has been variously estimated that the population of this world is around one billion, six to eight hundred millions of people. At a liberal estimate there are perhaps four hundred million Christians, which leaves a balance of anywhere from one billion, two to four hundred millions who are non-Christians.

Do you realize that you represent a minority, in a sense? Why then are you a Christian? What about the hundreds of millions of others who have not seen the light?

Today we are endeavoring to strike an international note in Christianity. Jesus said he was the light of the world. If he was the light of the world, is that light to permeate to the entire hundreds of millions of other people? Is he to be the saviour of mankind, or just of four hundred millions?

That was a question which I seriously considered about eight years ago: and the only way to answer that question satisfactorily for yourself is to know what the other religions of the world treat of.

Practically from the year six hundred B. C., six hundred years before the angels gave their glorious message to the shepherds out in the fields on that first Christmas morning, there had been great teachers, great founders of religions; and to this day in certain parts of Asia, particularly in India, China and Japan, may be found worshipers, men and women, who follow the teachings of these religious leaders. There was Buddha, and Confucius, and Zoroaster. Six hundred years after Christ came Mohammed. The followers of these, and the followers of Jesus Christ, practically make the great religions of the world.

How does Christianity compare with the others? Is there anything in the religion of Jesus Christ that so commands the full obedience of your heart and your mind, so fills you with inspiration for the reverences of his personality, for brotherhood among men, for unselfish service toward others, that you can say with Peter that in none other name is there salvation?

The Thought of God.

In the first place, it must be remembered that in order to gain an intelligent estimate of any religion you must consider how and what it thinks of God.

Let us take Buddhism! The unfortunate part of the situation here is that Buddha did not know whether there was a God. He said he could neither affirm nor deny the existence of a supreme being. He simply said, "I do not know." But yet Buddha went a little further and said, "There is no being, there is only a becoming." In other words what he said was this, "How we come into existence I don't know, and nobody knows, but we are here."

That is a doctrine of pure atheism, because, in other words, Buddha meant to say that we come after an original cause, and Buddha denied the original cause.

Now we must have an original cause, and we can call that cause what we may. We Christians believe that behind and beyond everything visible on this earth there is a supreme being, an infinite creator, a preserver of the universe. We call him God.

But the name God itself does not mean that we have understood his attributes. Some people deny the name of God, but although they deny his name they cannot deny his reality, though Buddha attempted to deny it.

Looking further we find that Buddha concerned himself not with service beyond his own group. He was not filled with inspiration for the brotherhood of man, for the simple reason that the main idea of the Buddhist is to concern himself with his own salvation, and not to be bothered about the salvation of his fellow men. It is a

* Northfield Young Women's Conference, 1927.

selfish religion which rests on an individual idea.

What was Mohammed's idea of God? Mohammed sincerely believed in a God. But he believed in a peculiar kind of a God. If you take the great scripture of the Mohammedans, known as the Koran, you will find it is a book of quotations supposed to have been made by the great Prophet Mohammed. He said, "God leads astray and destroys as wayfarers in the desert whomsoever he wills, and God saves whomsoever he wills." In other words, Mohammed conceived of God not as a loving and a merciful God, but as a merciless tyrant who exercises his divine will in an arbitrary way. In fact, Mohammed said that before God created man he created the universe: he took a lump of clay in his hands, and broke it in two, and one lump he put aside and said, "This to destruction, and I care not; this to salvation, and still I care not."

A peculiar God, a God whom the human heart cannot turn to when it needs comfort, direction, salvation and guidance, a God who is miles and miles away, a God who is to be looked up to and worshiped simply because he is a God of fear, a God of force, a God of mind, but not a God of love.

In the great religion of India, the religion of Hinduism, you will find a peculiar conception of God. The Hindu says that God is nature and nature is God. In other words, the Hindu worships every manifestation of nature. He turns to the sun and he says, "That is God; there is the deity." He turns to a river and he says, "There is a manifestation of God." He turns to a forest and he says, "There is a manifestation of God." He turns to the stars and he says, "There is a manifestation of God." It has been impossible to enumerate the multiplex gods that the Hindus pay reverence to.

Compare and contrast that conception with the conception of God that Jesus Christ gave to the world! Why did Christ come on earth? What was the purpose of his mission? He tells that in no uncertain terms. He said, "I am come in my Father's name. My Father sent me, and beareth witness of me." In other words, Jesus distinctly stated that he was commanded by his Father to bring a special revelation to mankind. What was that revelation, and where shall it be found? In the New Testament, the only record that we have of the sayings and life of Jesus Christ.

What was the purpose of his mission? It was threefold. The first is probably the most important.

The first mission of Jesus Christ was to bring to the human race a conception of God that the world had never thought of before, God as a father. God had been thought of as so far away, vague, dim, incomprehensible, that it seemed a mockery, that it seemed a shame, that it seemed useless, that it seemed a tragedy to pretend there was a God who hears prayer, before Jesus Christ brought God to the human race. He brought God in the conception of a living, loving and merciful God, a God to whom the human heart could turn, a God to whom we are to pray precisely in terms that the choir has just sung, "Our Father, who art in heaven."

Where, before, in any other religion, in any other philosophy, in any other teaching of any great man or any reformer or any founder of any religion, was there such a conception of God given to the human race as God the Father? Jesus came to establish that conception of God. A compassionate, a merciful God, a God who could lift us out of the mire of despair, a God to whom we could turn in the day of temptation.

The second was to bring men to the kingdom of God and to establish that kingdom of God on earth.

But we must realize that if that kingdom of God were only to be established on earth, and had no relation to the hereafter, then it would lose its force. But the purpose of Jesus was this, to bring men into a conscious relationship with God so that they would live their lives harmoniously, conscientiously with the living spirit of God, so that eventually they would be transferred to an infinite world where the human soul would enjoy immortality.

The third was to proclaim the mystery of the Godhead. We speak of the Trinity so often, the Father, the Son and the Holy Ghost. What does it mean? It means the explanation of God that Jesus gave to the

world. How can you think of God simply as a father who has no living contact with the human race? But mark the idea of Trinity! God is the Father, who creates and loves. God is the Son, who redeems. And God is the Spirit, or the Holy Ghost, who sanctifies. There is the unity of trinity in one Godhead. And there is not another religion on earth that gives you that conception. There is not a religion on earth that brings you such solace. There is not a religion on earth outside of that of Jesus Christ that can lift the heart up to such a position where it can understand and appreciate the mercy and the love of God.

Loving Our Neighbor.

It may interest you to know something about the customs and the teachings of the other religions.

If Jesus Christ emphasized anything, it was that the paramount law of morality for the individual was that we should love the Lord our God with our whole heart, with our whole mind, and with our whole strength; and that we should love our neighbors as ourselves.

Do other religions provide for the same thing? Does Hinduism call its worshipers to love their neighbors as themselves? Let us see if they do!

Probably the most outstanding custom in the great religion of India, the worship of Hinduism, is known as the caste system; and the reason I mention that now is to give you an idea of the spirit in Hinduism. There is no place for the brotherhood of man.

Hinduism divides the whole Hindu family into four distinct castes. Each caste was supposed to have been apportioned from a separate part of the Creator. The first caste includes the priests, the second caste the workers, the third caste the husbandmen, merchants and farmers, and the fourth caste the slaves. There are sixty-seven millions or more members of the lowest caste in India today. Sixty-seven millions! More than one-half the population of the United States! In India we call them "The submerged twenty per cent."

You have been raised in an atmosphere of democracy, you have shared the traditions of democracy, so that it is impossible for you to understand sufficiently the miserable condition of the sixty-seven millions of India belonging to the lowest caste.

They are barred from certain public highways. Even cattle and dogs have precedence over them. A horse, a cow, a cat or a dog may walk the streets at will, but if a member of the lowest caste, in certain parts of the country, attempted to walk the public highways he would immediately be thrown into prison.

They are segregated. They are not allowed to draw water from the public wells. Their children are excluded from the public schools. They live in dilapidated huts, with scarcely enough food and clothing. Their work is to remove the carrion, the dead birds and the dead animals from the streets, and to remove the garbage. And here is something that would fill you with horror at the caste system of Hinduism, the inheritance of these unfortunate people: the garbage and the carrion that they remove, they are expected to eat. And they eat it without protest and without complaint, simply because Hinduism says: "There is no place for the brotherhood of man. You have been thrown into this miserable condition because in a previous life you failed to please the gods, and because you failed to please them you are paying the penalty for your sins of a previous life."

And for three thousand years or more this religion has held down these unfortunate, miserable and abject people, condemning them to a life of infidelity and of slavery. When they hear of Jesus Christ, when the missionaries from Europe and America give them the first conception not of a caste system which makes them worse than dogs, but of a brotherhood of man where they approach God as Father, and where the brotherhood is the rest of the human race, then they begin to feel out for the common rights of humanity. They begin to rise from the slavery of the centuries, and the transforming power of Jesus Christ comes upon them.

That is my greatest accusation against the great religion of India, that for three thousand years and more it has failed to bring peace and light to the teeming millions who have confidently trusted in it and followed it.

Take the religion of Zoroaster! A beautiful religion, a simple religion, a religion that asks you to live and lead a Zoroastrian moral life; but a religion that has no practical use for the man or woman who has fallen by the way, and is only for the good, the true and the beautiful, which he or she has failed to attain. This religion has no place for mercy, for love, for tenderness, or for sacrifice. It has no place for a mediator, for a saviour; and after all, as long as we are human, as long as we are as human beings called upon to face temptation and the great crises of life, we need grace, and we need forgiveness.

Now consider the conception of Christianity! Why is Christianity tender? Because the fundamental idea of Christianity is that God is revealed in it, and also the infinite mercy and lovingkindness of God, that he should think that sin should be atoned for by a supreme sacrifice.

A great English historian, the man who wrote "The Last Days of Pompeii," once remarked about Christianity: "Christianity, how jealous and how sanguine in its attempts, but how infinitely prodigal in its gifts! It asks for an hour, but it repays with immortality."

Certainly if any religion pays you with immortality it is the religion of Jesus, and why? Remember that sin is an offence against a holy God. Every offence has to be atoned for, has to be accounted for. No one had appeared upon the earth to take upon himself the sins of man, no one had claimed he washed sin away until Jesus Christ came. The first perfect and sinless one who took upon himself all the imperfections of man, the first righteous one who shouldered all the unrighteousness of man, the first one to burden himself with all the infamies of man; one who was God unto men, a God who imprisoned himself in the rigidness of human flesh to save the human race, a God who gave man the power to repent, and saved sinners from their sins, a God who resurrected them from the vault of death and from the humiliation of the earth to the kingdom of heaven. Jesus Christ in the heart of man makes him moral. Jesus is the perfect personality, the living master and supreme being, who through his Holy Spirit claimed to be always in living contact with sinful man and woman, guiding them and comforting them and training them.

He is the Saviour who brought to man the conception of God that the human mind could grasp. He said, "I am in the Father, and the Father in me. No man cometh unto the Father but by me. He that hath seen me hath seen the Father." What did Christ mean? He meant that on this earth we would never see God. He meant that we were to understand God in and through the person of Jesus Christ. In other words, the doubting heart or the sinning heart could turn to Christ and say, "Although I have never seen God and never will see him on this earth, if it is true what Christ has said, 'No man cometh unto the Father but by me, he that hath seen me hath seen the Father,' then we know that if God's heart is like that gentle heart that broke on the wayside cross for the sins of man, if God makes the promise to little children that Jesus did, if God loves the lame, the blind and the halt, the thief on the cross, as Jesus did, then we know that God's heart is merciful, that God is a loving Father, that God is compassionate."

In other words, Jesus Christ gave to the world the human side of God, the only conception of God that was intelligible; and on the cross he revealed the agony in the heart of God because of the sins of man, and at the same time the great desire of God to deal with Sin in an adequate manner.

A Story.

I want to tell you a story of a missionary in Africa, to give you a conception of Christ as it appeared to me from this little story.

An American missionary happened to be walking through the jungle in Africa when he heard the sound of a human being in distress. To the right of him was some undergrowth. He broke through it, and ran a little distance, and came into a clearing, and this was the sight that met his eyes:

An African chief, surrounded by his warriors, was going to put a slave to death. The missionary, who understood the language of the country, walked up to the chief and said:

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"Why are you killing this man? What has he done?"

The chief mentioned a trifling offence, but the missionary said:

"He should not die for that offence."

The chief replied: "It is the law in my community that he has to die, his blood has to be forfeited."

The missionary said: "I will give you fifty rupees for that man." That was a large sum in Africa for a miserable slave.

The chief shook his head and replied: "No, I don't want your money, I want his blood!"

The missionary said: "I will make it one hundred rupees."

The chief replied: "No, no money: blood, that is all I want!"

The missionary knelt down and prayed, and there came to him an inspiration. He got up and approached the chief, and said he would make a last appeal for this man; he would give two hundred and fifty rupees for him, three hundred, four hundred, five hundred, his total life's savings. But each offer was greeted with the same shake of the head, the same emphatic denial, and the only words were:

"Blood, blood, that is what I want!"

The missionary knelt down by the side of the slave. Meantime one of the warriors withdrew ten paces, took an arrow out of his quiver, placed it to the bow, pulled back the bow, took aim, and then the signal was given. He discharged the arrow, and as that flying arrow left the bow to pierce the heart of that abject and unfortunate slave the missionary thrust his left hand forward straight in front of the heart of that man. The arrow went through bone and muscle, and as he sank to his knees, weak, with his right hand he cupped up the blood, and offered it to the chief, and said:

"Here is blood! You wanted it. Give me the slave! He is mine."

And the chief looked at the missionary and said: "American, you have redeemed the slave: take him away, he is yours!"

And the slave went down on his knees to the American, and kissed his feet, and said: "Master, you have saved my life with your blood! I am yours."

Is it not wonderful that Paul says we are all slaves and bondservants of Christ? That story will give you, in a simple way, some understanding of the conception I have of the immense significance and importance and the vitality of the cross of Jesus Christ. There is no doubt that from the standpoint of the conception of God, from the standpoint of the relation of the human heart to God, from the standpoint of confidence and love, what Peter said was truth, "In none other is there salvation, for neither is there any other name that is given among men wherein we must be saved."

You Christian young women of America, what is your conception of Christianity? Have you such an inescapable conception of the unique, the priceless, the indispensable value of Jesus Christ that you can fearlessly look at any other religion, confident that only through Jesus Christ will peace and salvation come to this earth? Are you prepared to look at all the great religious leaders of the world, and can you see Jesus Christ's power infinitely above them all?

When you go to church to worship and to pray, you call upon Jesus Christ. Why do you do it? Because you recognize his right to rule the world and to rule the hearts of men. Christ, with the marks of the nails upon his hands and feet because we were begotten in sin, who was wounded for our transgressions, who was bruised for our iniquities, no matter how far we have wandered, no matter how far we have fallen, no matter how deep we have sunk in sin, he is always ready to welcome home the repentant sinner.

To believe in Jesus Christ means to believe in God. To believe in Jesus Christ means to believe in love. To believe in Jesus Christ means to believe in life everlasting.

I appreciate the **Record of Christian Work** very much. I always read it through, and then give it to our Japanese pastor, who reads English. He says it is the best magazine that he has, and I can say the same. It is an inspiration and help to us personally, and often a great help in our work. I should be happy to have it continue. Yours in his glad service, Amy A. Clark, Japan.

THE NEW HORIZON OF HOME MISSIONS.*

Rev. Jay S. Stowell, D. D.

In a story which I read recently one of the characters was continually talking about going a mile off and looking at himself, in order to see things in their proper perspective. The home missions enterprise appears to need some of that treatment just now.

The appeal of the frontier, which stood us in good stead for a century, is gone. To be sure, the genus cowboy is not altogether extinct, homesteaders can be discovered without a magnifying glass, and there are yet some thousands of acres of untrimmed and unmanicured sage-brush and greasewood to reckon with in our national domain. But it is becoming more difficult to convince a hard-headed farmer, on a northern New York farm worth ten dollars an acre, that his money is best expended by giving it to help support competing churches in southern Idaho, where land is worth $250 an acre.

Another appeal which we have used effectively in the past but which is failing us in these latter days is that patronizing attitude which makes us beneficently-minded toward the man upon whom God has bestowed slanting eyes, a dark-hued skin, or curly hair. This appeal to a supposedly more favored race for benevolence toward a different race is still effective so far as getting money is concerned, but its by-products are woefully unfortunate. It is about ready for the discard. Unfortunately it becomes sand in our eyes and blinds us to the real immensity of our task.

So, too, the appeal of the log cabin and the adobe shack are more and more impossible of use. No more striking moment occurred in a recent conference than that in which a Mexican youth with but a sixth-grade education stood on the platform and pleaded:

"Don't show those pictures of our poverty around the country!"

What then is our task and our appeal? Is it not to provide adequate opportunities for Christian religious nurture, and opportunities for religious expression to both young and old? It is to reach the unreached.

To reach them we must first find them, and when we look about, we discover that they do not all live in West Virginia, or in New Mexico. They are everywhere. And almost everywhere we have churches of some sort or other. Our first task, therefore, is to lead in making our local church program more effective. We must become leaders in mapping parishes and locating the unreached, in evangelism, in local church finance, and in religious education. We must show our people how to serve the entire community, and how to make our churches community and kingdom servants rather than social clubs.

The people whom we wish to reach are connected with families and live in houses. We can locate those houses and make sure that every family is under the care of some church. The extended area of "no-man's-land" around so many of our churches must be done away, and church programs must be enriched to serve the people effectively.

Those Who Are "Different."

We must make our churches concerned about the people who are "different," and even show them how to crowd up a little closer in the pew and make room for the one who is "different."

So far as the records go, the smell of garlic never killed anyone, and it is no more pervasive than an irresistible spirit of goodwill. Of course, in many communities outside aid must be secured, but would it not be a wonderful thing if we could make our subsidizing activities an incident in a great plan of church effectiveness which had for its goal the winning of every man, woman and child in America to Jesus Christ, regardless of racial origin or complexion?

Human nature being what it is, our most immediate task is with the rising generation. The fundamental missionary challenge in the United States today is the nearly twenty million boys and girls who are not enrolled in any Sunday school or similar organization, either Roman Catholic, Hebrew or Protestant, and who are growing up uninformed concerning matters of religion and un-

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* Northfield Woman's Home Mission Conference, 1927.

Dr. Stowell of Philadelphia is an authority on home missions.

trained in religious living. And these young people are everywhere. Professor Felton has told us that in Tompkins County, N. Y., they found 77 per cent of the children in the rural communities studied outside of any church or Sunday school. In fact, in one public school district only one child was connected with any Sunday school. Recently in one of the richest agricultural sections of Iowa a Methodist district superintendent said, "One-half of the farmers in my territory never go to church, no Christian minister ever goes into their homes, and their children are enrolled in no Sunday school."

It matters little whether the skin of these young people is red, brown, black, or white; whether they are children of foreign-born or native-born parents; whether they live in log cabins, in apartment houses, or on landed estates. It is a matter of national concern that the education received in our public schools shall be supplemented by definite religious training, and that that training shall be made available for our entire juvenile population.

The task is an enormous one, but its accomplishment is feasible. A start could be made by employing three thousand trained directors of religious education and distributing them one to a county throughout the United States to correlate and unify the work already done by local churches and communities, to improve the efficiency of the work, to extend its outreach through daily vacation schools, weekday religious instruction, club work and the like, and—not the least important,—to survey the entire area with a view to discovering the boys and girls not now receiving religious training and relating them to some church or Sunday school where they can receive such training. A considerable number of such workers are already employed. One of them alone last summer had nearly fifty volunteer workers conducting daily vacation church schools in rural communities. Practically all of these volunteer workers had either college or normal school training. They gave their time without remuneration, the communities providing incidental expenses.

We should not rest until the responsibility for every family is definitely located. Ultimately the task may involve many paid teachers of religion, with as adequate qualifications for their particular work as are now demanded of the teachers in our public schools.

An Adequate Program.

To locate the boys and girls and the men and women now unreached and get them under the care of some church is a feasible undertaking, particularly in our rural sections. It could be done as effectively as our public school authorities now locate the boys and girls of school age, but it calls for a united approach. It would at least show us where our task lies, and it would probably reveal to us the fact that instead of being surfeited with religious leaders we are short of men and women to do the work, especially individuals trained to direct the work of religious nurture.

Surely such a comprehensive program would capture the imagination of our constituency, and it would help to make the most effective use of all the agencies now in the field. Suppose we were to state our immediate home missions goals for America in some such simple and understandable terms as these:

Every family in America cared for by some church;

Every boy and girl in America enrolled in and attending some Sunday school;

Every church in America with an adequate and well-trained staff, and a well-considered program of worship, religious nurture and community ministry.

Then, suppose every local church, every community, every state and city church federation and every national religious agency were asked to join in a coöperative program for the achievement of these goals. At present we tend to depend too much upon what we can do directly as national agencies. We are giving too little attention to inspiring all our churches to more earnest and more intelligent effort all along the line.

To reach all the unreached in America seems an overwhelming impossibility. To reach the unreached in one single community, however, is a perfectly feasible undertaking. Could we enlist the present forces for righteousness in all our communities in a united enterprise, our task might be accomplished.

Religion played a large part in America's early colonial life. Our institutions were

founded in a religiously-minded society and were permeated with religious idealism. No greater calamity could come to America than to lose that idealism by allowing repeated generations of American youth to grow up illiterate in religious matters and untrained in religious life. If we could provide for all the boys and girls of America as good opportunities for religious nurture as some boys and girls are now enjoying, and if we could interest our local churches in the adults now unreached by them, we should not have much reason to worry about the America of the future.

SANJI AND YOANO.

From over the hills and far away—as far away as the West Coast,—see us visited by a young native, Yoano by name! Over two years he has been traveling here, sounding forth the message of love divine at every river where he has rested, and in each village where he has slept. Verily one of the Pauline stamp, of the Woe-unto-me-if-I-preach-not type; and pathetic fact, he is nearly blind.

You ask: "What led him to think of these far-off interior tribes?"

Two pigs! For he who used an ass to stay the madness of one of old, still speaks through his creatures, wallowing sows though they be.

Let me first tell of the beginnings in that distant land, that you may trace God's saving and transforming power among the heathen!

Yoano's father when a lad bolted from his home because they intended to sell him as a slave. To the mission he fled. Quickly he became attracted by the Saviour's dying love. But great fears possessed him. Belief in Jesus Christ held out many horrors, for at that time—so great was the darkness,—every native thought that if they believed in this new "bwanga" ("medicine," doctrine,) they thereby immediately placed themselves under the white man's spell, which would eventuate in their heads being cut off and sent to Europe. Or "the black box" (camera) would secretly steal their lives, which would be sent to the white man's land, and they would soon after pine away and die.

One night God visited Sanji in a terrible dream. Be saved he must! Away to the missionary's house he sped, who asked what brought him so late. But courage failed him, and he said he had only come to beg a little salt. The surprised but longsuffering servant of God gave him some.

No more sleep for Sanji! The memory of the dream urged his immediate surrender to Christ, but fear of the white man's head-chopping propensity held him back. How could he dare place himself in his power? However, two evenings later found him again at the missionary's door, who now had an inkling that he was seeking salvation, so invited him in, asking what he wanted. But no, trembling with fear, he said he was only watching for thieves!

A week passed. Then oh, glad sound in the twilight, a voice crying, "Alas, alas, what must I do? Fears beset me round about, but in the Saviour I do believe!" Needless to tell how the missionary ran out, joying to welcome him in and receive him as brother in Christ, the first convert in all that vast district!

Next day Sanji was sent to a brother missionary with a note telling the glad news. Wishing to prove his sincerity the missionary asked him what he had been doing. This filled poor Sanji with renewed fear:

"Nothing, Sir, nothing!"

"But this letter tells me you have been saying things."

"Woe is me!" thought the now thoroughly alarmed native, "he knows I have believed, so he is putting his spell on me to take off my head. I shall die. O why did I believe?"

Then aloud to the missionary he said: "The only wrong I did there was believing in the Lord Jesus."

Beaming with joy the white man hugged the trembling Sanji, who lost his fears as they prayed and praised together.

But another test awaited this first Christian, for all unwittingly the missionary took his photograph before he left! The news spread and the people waited to see him die. But no, the months passed. Then said they:

"Truly great is the power of God in whom he trusts!"

Then his wife was saved, then three men,

then ten, and thus and thus grew the church of God there.

Let me pause here to tell you that Sanji was linked to Mr. Crawford by a loving act! A sudden flood during one night carried off all his few possessions, but Sanji and his uncle because of their love for him managed through great self-denial to fit him out with some of their clothes and a blanket.

Sanji became the father of thirteen children. Seven have been baptized, and others are soon to be. This brings me back to his son Yoano and the pigs.

He tells me that as a little boy Satan put in his heart the thought: "My parents are Christians, so why trouble? God will ask nothing of me." But he added, "Nevertheless the God of love never left me. One night he visited me in a dream. I beheld great rain mingled with fire, followed by a fierce lion, which came down and settled on my head. I cried, 'O God, forgive me! Kill me not for my unbelief.'"

Next day he feared to tell his dream. But while cultivating with his mother he asked her to examine his painful head, for he was sure a patch of hair had been burnt off, and that a wound was there. This forced the revealing of his dream. His Christian parents told him that God was dealing with him, wanting only one thing, his heart. So little Yoano, aged 12, there and then surrendered his heart and life to the Saviour.

Growing up, he became a local evangelist. Later, many of his friends were stirred up to make extensive gospel tours into far-off districts. But Yoano bought a pig! On returning home one day he found that his pig, which he was fattening up for sale, was stolen. He bought another. That also was stolen. He knew why.

"Alas!" said he, "verily it begetteth me shame,—greedy pigs rebuking me for selfish aims!"

At once he left home, determined now to take the gospel to those who had never heard it, though his eyesight was failing him. Soon thieves took advantage of this, and stole his change of clothes. But on he went nothing daunted. Portuguese officials stopped him, and took away his money. He prayed, and they released him and returned the money. Further on this was stolen. Then he met four of his preacher friends returning home.

"Come back with us," they urged, "for your clothes and money are gone!"

"No, I cannot, I must do the will of God!"

"But you are nearly blind!"

"Yes, 'tis true, but if I spend my life for God he will pay me back for my eyesight. 'Tis blessed in his service: what matters the blindness? I am happy."

"But you will starve!" they cried.

"Hath not God promised to take care of his own?" was his quiet reply.

So they left him. But God didn't. In every village where he slept someone gave him food, and others helped him on next day. Thus at long last, after 25 months' tramp gospeling he has arrived here, testifying to God's protecting care and humbly joying to tell us of 120 souls saved en route. Truly with the prophet of old we exclaim,

"How beautiful upon the mountains are the feet of him that bringeth good tidings, ... that publisheth salvation!"

Soon he will be leaving us to visit yet other districts. Pray for him as he trudges along, straining his dim eyes to detect the snags and pitfalls of the winding trail, but ever on a keener lookout for souls!

Think of his sad handicap, and then does not such unconditional devotion to his Master's command, "Go," shame us to the very ground? Would that something might set us all afire and aglow, something might rouse us to do ALL in our power toward the heralding forth of the good tidings of good, something might stiffen us to carry out to our utmost the farewell charge of him who says, "I know thy works"!

So short is the time, so soon the night, but so great our privilege NOW!

Yours in him we love, whose coming draweth nigh,

Grace Crawford.

In India, where men carry their burdens on their heads, stones are built up as high as a man's head that he may rest his burden upon them as he travels along the hot, dusty roads. A native Christian once said to an Englishman:

"Oh, sahib, Christ is all my hope, Christ is my rest stone!"

Is he yours?

Columbiona-On-Lake George.

Can Modernist and Fundamentalist with all grades between meet in friendly conference on differences and agreements with a view to securing more efficiency in Christian activity? The answer is: This has been done at the third season of Columbiona. President Wilbert White of the Biblical Seminary in New York, who organized and directed the conference, is determined to show that conservatism can be fair, and all parties have fallen in line with this spirit.

Men as diverse in theological views as Prof. T. R. Glover of Cambridge, England, and Dr. R. C. Wylie, president of the Reformed Presbyterian Theological Seminary in Pittsburgh, have sat together around a table, earnestly seeking to understand one another's point of view. Both types have agreed that the church of the past has never suffered by magnifying Christ, and that when it has not done so loss has followed. All have agreed that the essential in Christianity is Christ.

Christian educators numbering 180 in all have been present. Eighteen universities, 50 colleges, and 26 theological seminaries have been represented. Men have come from 23 denominations, and 37 states, besides England and Canada. Twenty-three presidents of institutions and 94 professors and deans of colleges, universities and seminaries have been present. There were also church board secretaries, headmasters, editors, pastors, and others.

Such topics as the origin of the Christian church, its objective, creeds and program have been considered; also tolerance, authority, and other pressing problems. Great emphasis was placed on the importance of properly trained Christian leadership. The statement of Dean Sperry of Harvard was approved that the church in the person of its ministers needs facing the discipline and travail of spirit by which the way is found for men to reach God. The vehicle of unity is believed to be a rediscovery of the mission and the message of the Bible. The conference asserted the reality of essential Christianity in men quite diverse in intellectual statement.

The church was advised to "stick to its last," and to seek to make life more abundant in a larger number of individuals who in turn will function in state, school, family, and business according to the distinctive laws of these different groups.

"Come, padre, tell me about God!" said a soldier in France. "That's your job. You ought to know."

The favorite slogan of President Wilbert White, who conducts the Columbiona conference, is "Recourse to the Records," by which is meant, Return to the Bible and go where it leads! He often quotes P. T. Forsythe who says, "The ministry must be a bibliocracy. It must know its Bible better than any other book."

Next Month—Jesus of Nazareth, Christmas Features, Special Book Table.

Edwin M. Poteat—Jesus as Lord.
Walter L. Lingle—Why We Believe in the Deity of Jesus.
George A. Buttrick—Parable of the Vineyard.
J. D. Jones—Paul's Knowledge of Christ.
John McDowell—The Essential Factor in Christianity—Jesus Christ.
Gamaliel Bradford's "D. L. Moody: A Worker in Souls."
Special "Our Book Table." Christmas and Gift Books.

In Future Numbers.

John A. Hutton—Studies in 1 Corinthians, and other addresses.
James Reid—Aspects of Faith in Hebrews 11, and other addresses.
E. Y. Mullins—Addresses to ministers, and Manifold Blessings.
Walter L. Lingle—Why I Believe the Bible is the Word of God (March), and What I Expect of My Minister.
James G. Gilkey—Is the Sense of God's Presence a Delusion?
John McDowell—Some Essentials of Christianity: a series.
Charles Inglis—The Divine Presence.
Robert R. Littell—A Place beside God, and How It may be Attained.
Elliott Speer—First Essential of Religion.
Frank W. Crowder—Effects of our Lord's Resurrection (April).
John T. Dallas—Tools for One's Life Work.
Dan Poling—The Superlative Issue.
Miss Grace H. Hamilton—Foundation Stones and the Chief Cornerstone.
F. B. Meyer—Daily Readings, Judges to 2 Samuel: then Job.

Northfield conference addresses will appear in this magazine in every issue throughout the year. Subscribe by the year, and get them all! Two dollars.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

20211.. $1 00	20214.. $5 00	20220.. $2 00
20212.. 2 00	20216.. 2 00	20222.. 2 00
20213.. 8 00	20219.. 8 00	

Dan Crawford's Bible Schools, Congo Belge.
20217..$10 00 20221..$ 1 10

Spring Memorial Gardens, Northfield.
20218..$10 00

Bible Institute Colportage Association, Chicago.
20215..$1 30

Acknowledgment: The translation on the first page of this issue was given in the "Spirit of Missions."

The Armenian Evangelical Church,
American Mission,
Alexandria, Egypt.

Dear Mr Moody:

We have exceedingly enjoyed the **Record.** It is one of our most welcome guests. You cannot imagine what a great blessing it is for one who lives in a barren land. Sometimes just one single copy gave me materials enough for five sermons! I shall be much indebted to you if you will continue to send it to us in coming months also. If I had the means I would not only pay the full value of the copy you send me, but also would gladly pay for copies to be sent to others in foreign field.

Thanking you again most sincerely, I am,

Yours, humbly in his service,
(Signed) S. Melkonian.

Worthwhile Stories and Gift Books.

Fortunate Calamity (The), by "Pansy" (Isabella M. Alden). J. B. Lippincott Co., Philadelphia. 272 pages, illustrated. $1.75.

A homey story, in which the "fortunate calamity" was the coming of poor lame old Aunt Elsie to make her home with her brother Joseph, who already had his wife and four children to take care of. But Aunt Elsie proves a ready helper in several ways, notably in relieving the mortgage on the home, because she is wealthy, though they do not know it.

The plot weaves through the family ups and downs, joys and worries,—mostly worries until Aunt Elsie disposes of them. A healthy, happy Christian tone prevails, and everything turns out nicely. It is a good story, and might have happened in real life.

King John: A Tale of the South, by George F. Robertson. Lowell Publishing Co., Lowell, N. Car. 236 pages, illustrated.

A mosaic of real happenings in the life of the author and others. Ideal home, church and business life in the South after slavery days is depicted, usually in ministerial language, for the author is a D. D. At the end "King John," a plantation owner whose real name was John King, retires on his wealth to devote his time to Christian effort, and most of the young people in the story intermarry and go to China as missionaries.

Pallid Giant (The): A Novel of Mystery and Adventure, by Pierrepont B. Noyes. Fleming H. Revell Co., New York. 300 pages. $2.

A weird, fast-moving story, compounded of fact and fantasy. You are in Paris as the story begins, while the Treaty of Versailles is being devised. The narrator is connected with the American peace mission. So also are Prof. Gribbon, and Rudge. These are experts in ethnology.

Rudge decides that he wants to examine again the cave civilization in Aurignac in the Pyrenees. The plot relates a couple of visits with the narrator, resulting in the finding of an ancient document which they finally decipher.

The idea of the book is that that ancient civilization was destroyed because men had advanced too far in the invention of the machinery of destruction without developing moral inhibitions sufficient to prevent them from using that power to destroy each other.

The "pallid giant" is fear,—the fear of nations amongst themselves that drives them to develop the means of destruction,—poison gases, disease germs, especially the death ray,—and prevents them ceasing from what they know will lead once again to race suicide.

Obviously the novel points a warning for today, and its content and plot will startle the reader.

Yvonne of Braithwaite: A Romance of the Mississippi Delta, by Marie Bankhead Owen. L. C. Page and Co., Boston. 329 pages, with frontispiece. $2.

Yvonne is the young daughter of a French gentleman. They are traveling up the Mississippi in the "Le Flore" when the boiler bursts and the river boat is wrecked. George Knox, hero of the tale, is on the boat, returning from several years of travel in Europe. After the explosion he finds himself in the water near Yvonne, whom he is able to bring to shore. On getting to his plantation home, Braithwaite, of course bringing the orphaned child with him, he learns that his whole family has been wiped out by yellow fever.

The plot winds through his career as a cotton grower, then as a political champion of the planters of the delta. Before the story ends the mutual love between Knox and his ward opens out into the love of man and wife.

The story is true in detail to life in the Mississippi delta ere the old plantations passed away before modern conditions. The time is around the beginning of this century. The cotton industry furnishes the backbone of the plot. The author belongs to a prominent Alabama family who lived through much of the experiences described.

It is a downright good story, with lots of action, and descriptive of a passing type of charming Southern life.

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OUR BOOK TABLE.

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

God and the Groceryman, by Harold Bell Wright. D. Appleton and Co., New York. 360 pages. $2.

Harold Bell Wright can write a good story, and it always has an objective. This time his main theme is the failure of the churches in their Christlike influence over individual and public life because their prime duty to preach and apply the gospel has been smothered by denominationalism.

Dan Matthews is the key character. He is now a mining multimillionaire, but he has not lost his earlier love and loyalty to Christ. Taking a typical town of about 40,000 population with 18 churches, he establishes a Church Foundation which erects an independent temple for worship, seating 5000. Its expenses are met by the Foundation, so the minister is free to concentrate on preaching Christ. All the money received as freewill offerings is devoted to charity work in the name of Christ.

This plan is carried through in the midst of a story of present day conditions. The characters are business men, church members all, to whom, however, the church means nothing; young people of both sexes, to whom the church has no appeal; rich and poor, somehow all wrong, and the church not touching their lives. Some dramatic and tragic things happen. We must not forget Grandpa and Grandma Paddock, who have reached the eighties in a beautiful old-fashioned Christian wedded life, loved and respected by all. Their son Joe is the groceryman, whose home is shattered, but restored at the end. His daughter Georgia is the member of the fast younger set whose feet almost slip into perdition, but do not. Her love romance ends happily.

"Denominations will end not by uniting them, but by abandoning them"; "The only way to free Christianity from theological machines is to have no machine." Questions will arise whether the plan is workable, but it is a good story, and is a proposed solution of a pressing problem that is worth looking into.

Of Missionary Interest.

Memories of the Mission Field, by Christine I. Tinling. Morgan and Scott, London. 158 pages. 3/6.

The author is world organizer of the W. C. T. U., and as such has traveled in many foreign lands and met all sorts of people. Naturally she has seen much of mission work and workers.

This volume is the third from her pen. It consists of sketches of missionary effort as she has seen it in Syria, India, Korea, Japan, China. It is full of moving incidents and cases of Christian triumph, and it conveys firsthand information of the conditions of the peoples in the lands visited, all in agreeable readable style.

The closing chapter, entitled "Missionary Housekeeping," answers many of the unjustified criticisms of missionaries on the field.

Thamilla, the Turtle Dove, by Ferdinand Duchêne. Fleming H. Revell Co., New York. 252 pages. $1.75.

Exceedingly interesting, but full of the injustice and horror that exist under the "shadow of the Koran." It is a revelation of the depths to which Muslims may fall.

A missionary in Turkey for a number of years says the portrayal of the life of the people is true. She found the book so interesting that she could not put it down until she had finished it. But she said she would not put it into the hands of young imaginative folk.

It is the story of a pretty girl, who, after she has been happily married for a short time, is driven out into the world and encounters all sorts of hardships,—starvation, loss of home and friends, etc.—and finally ends up in a hospital, where she dies: all due to the horrible Muslim laws.—E. G.

Study of the Bible.

Job: Moral Hero, Religious Egoist, and Mystic, by James McKechnie. George H. Doran Co., New York. 141 pages. $1.50.

There is unusual insight and freshness in this study of Job. The book deals, says the author, not with the mystery of suffering, but with the mystery of a soul under suffering: a concrete problem in which there is unique spiritual independence.

The study is in five chapters: Introduction, the Accuser, the Counsellors, the Sufferer, the Deliverance.

Here are a few aphorisms from the first few pages,—and the book is full of the like:

"What we get from the book are not second thoughts on life, but thoughts that flash from direct contact with life";

"It is this immediacy of experience which constitutes the terrible strength of the book. It also constitutes its difficulty";

"In person and estate Job was one vast kingdom of woe, but the crowned agony of that kingdom was a spiritual terror,—the sense of alienation from God. And that meant alienation from himself";

"Job had to simmer some little time in his trouble before his spiritual ferment began"; "Job's splendid resilience of faith was almost to the last matched by a persistent recurrence of doubt."

Tabernacle (The): Its God-Appointed Structure and Service, by Iris Ikeler McCord. Bible Institute Colportage Association, Chicago. 72 pages, illustrated. 40 cents.

A good old-fashioned study of the Tabernacle and its typical teachings. In the Foreword the author says she has taught these truths for years in classroom and by radio.

Each part of the structure is discussed, also the objects the door, curtains and coverings, priests' garments, offerings, etc. It is efficiently and spiritually done: the kind of study you would like to work up yourself.

Thinking through the Scriptures, by William P. White. George H. Doran Co., New York. 176 pages, with chart. $1.75.

Dr. White does not regard the Bible as a library of 66 detached books, but rather as a book with 66 sections, each related to all the rest. And he believes the need of the day is not so much a discussion of the "bread" as to break it and pass it out to the hungry.

The contents of the volume begin with introductory chapters on the classification and themes of the books, etc. Then all the books are succinctly and cleverly outlined in eight groups.

Biblical Themes.

Christ's Mould of Prayer, by James Francis Allen. John C. Winston Co., Philadelphia. 53 pages, with frontispiece. $1.

One continuous address interpreting the various clauses in the Lord's Prayer in a devotional, heart-searching, helpful way.

Lost Secret Recovered (The), by Llewellyn LaFayette Henson. John C. Winston Co., Philadelphia. 73 pages, with frontispiece. $1.

Last month in Mr. Rees' address he asked someone to write a book on "The Lost Passion" for soul-winning. Here it is, by a Kentucky pastor.

Dr. Henson states that the early method of personal evangelism by every believer was lost when the church was adopted by Constantine, resulting in the exaltation and exclusive claims of the clergy and the discrediting of the laity. His book is an earnest plea for this recovered service by every believer.

Paul: The Jew, by the author of "By an Unknown Disciple." George H. Doran Co., New York. 257 pages. $2.

The unnamed author, whose story of Christ we did not like in spots where it violated the Scripture record, here presents a more independent story of Paul before his conversion. The literary device is that Paul in later life tries to recall the earlier years.

He is under Gamaliel as the book opens. From Jerusalem he returns to Tarsus by sea and land. Thence he goes to Jerusalem again overland, and at Antioch joins with Barnabas (who is now a Christian).

A few other Bible characters appear, but most of the persons are non-Biblical,—Romans, Greeks, an Armenian, etc. Always religion becomes a topic of conversation on the travels,—the beliefs of Rome, Greece, Persia, etc., over against Judaism and this new cult of Jesus. Paul picks up rumors of Jesus up to his crucifixion and resurrection. On his return to Jerusalem he witnesses the murder of Stephen,—not as leader of the mob, however; and this author "shoves" Stephen over a precipice.

The plot and the story are well done, if you don't expect strict adherence to the limited Bible record. It is a markedly clever and different book on its theme.

A Masterful Study.

I Pronounce Them: A Story of Man and Wife, by G. A. Studdert-Kennedy. George H. Doran Co., New York. 313 pages. $2.

The versatility and spiritual power of Studdert-Kennedy find expression in this masterful novel. He says he has wanted to preach on Christian marriage, but has always felt that the many problems involved could not be dealt with in sermons. Sermons are too general and too abstract, while the problems of marriage and children and divorce are real life. So he adopts this plan of a novel, in which the numerous moral situations can be incarnated in living people.

There are some happy marriages in the book, but for the most part the tragic aspects of sex relations among rich and poor alike furnish the material of the story: faithless men and women, the best and the worst in them, the beast and the divine; unwanted children; the rigidity of Anglo-Catholic law and looseness of practice regarding marriage and divorce; birth control, more especially among the poor; forced and loveless and other tragic marriages in which there is no sense of God; and a hundred other difficult but everyday anomalies. Must the utmost implications of the marriage vows be inflexibly binding in every concrete case? Can mercy never dictate exceptions? Are children always the gift of God? All through there is this terrible conflict of theory and theology versus cruel facts.

The novel is never preachy, though the characters discuss the various problems from all angles, especially the Anglo-Catholic angle under which the author lives. Other live problems are brought in,—inequalities of wealth and poverty, conflicts between capital and labor, socialistic theories, and other open

sores of the body social. Dramatic situations involving intense emotion are developed. There are, we have intimated, lovely and wholesome scenes and noble characters, and above all a spiritual control that holds Christ supreme, and keeps the book clean, and makes loyalty to him the governing principle in the leading characters, though it means Calvary for several of them!

It is the kind of book on an unescapable topic that you wish everybody would read.

Sermons and Essays.

Christianity and Common Sense: A Dialogue of Faith, by Clarence Edward Macartney. John C. Winston Co., Philadelphia. 303 pages, with frontispiece. $2 net.

A cleverly conceived and executed plan this, to discuss religious doubt and difficul-

Dr. C. E. Macartney of Pittsburgh.

ties in the form of a dialogue between a Christian believer and a celestial visitor from another sphere. By way of common sense the approach is made, beginning with man, then God, sin and pain, several doctrines, the church, the Bible, etc. Dr. Macartney wants the average man to pass upon the evidence of common sense on these topics.

The contents are quite readable and convincing.

Myself, and Other Problems, by J. Patterson Smyth. Fleming H. Revell Co., New York. 194 pages. $1.50.

Part I—personal problems of self, conscience, evil, pain, Vanity Fair. Part II—Bible Problems, in which the creation and the fall are regarded as legends, while the Virgin Birth and the temptation of our Lord are supported as history. Part III—"Problems of Myself When I am Dead"—the problems of dying, of hell, and of "the Goal of Humanity."

Pioneers in Righteousness, or Old Testament Character Sermons, by J. C. Massee. John C. Winston Co., Philadelphia. 170 pages, with frontispiece. $1.50 net.

Ten chapters, interpreting Old Testament characters from Cain and Abel to Isaiah, their expèriences and symbolisms: marvelously paralleling experiences of men today.

Unto the Least: Adventures on the Road to Greatness, by Eugene Thwing. George H. Doran Co., New York. 182 pages. $1.35.

We do not catch the point of the book or its title or subtitle. On the title page is quoted: "Whoever shall be great among you shall be your minister." The first chapter is entitled "Ministry." There are 23 essays or homilies, which read well and uplift one's thoughts. There are plenty of anecdotes and illustrations from the Bible and history to date.

Various Themes.

English Synonyms Explained, by George Crabb. Thomas Y. Crowell and Co., New York. 801 pages. $2.50 net.

For the use of public speaker, writer and teacher the dictionary alone will not answer. He must have ready reference to books of this type. The appearance of this 11th edition proves how indispensable this book has become to those who follow literary callings.—F. L. D.

Crisis in American Lutheran Theology (The), by Vergilius Ferm. Century Co., New York. 409 pages. $3.

A thoroughly worthwhile contribution to American church history. Dr. Weigle says in his Foreword: "It should be widely read not only by Lutherans, but by all who are interested in movements toward Christian unity."

By the "crisis" Dr. Ferm refers to the period between 1858 and 1867, when the whole Lutheran church was agitated by a theological controversy centering on the question whether the American Lutherans should hold to the Augsburg Confession as written, or recognize that the Confession erred in its approval of the ceremony of the mass, private confession and absolution, denial of the divine obligation of the Christian sabbath, baptismal regeneration, and the real presence of the body and blood of the Saviour in the Eucharist. Dr. S. S. Schmucker of Gettysburg Seminary was the author of these suggested changes. His was a losing fight, the trend of opinion setting steadily in the direction of a strict adherence to the Confession, with the result that in 1867 the church split into three competing groups, and "it has taken the Lutheran church five decades to heal that breach."

The book is most illuminating to non-Lutherans, but reveals facts of history that should be known to all Lutherans. Such a thorough history of the past of any of the Protestant churches in America would be of great value.—S. C. H.

Economics of the Kingdom of God (The), by Paul B. Bull. Macmillan Co., New York. 224 pages. $2.25.

The author of this book, who is the well known member of the Community of the Resurrection, of the Anglican church, has stated as his purpose, "to provide Christian readers with material for forming a social conscience, and social reformers with an assurance that the mind of Christ is with them whenever they are pleading for a just and righteous reorganization of our social life."

With characteristic strength and beauty of expression he presents what otherwise might be a mass of deadly dulness. For the book is largely made up of excerpts from modern writings on various phases of economics, ethics and religion as they are related to each other.

The utter devoutness, even to the point of mysticism, of the author is well known, but his intense practicality is equally characteristic. Whether or not we agree with all the positions stated in his comment on the material presented, we can but have the utmost respect for the seriousness of his purpose and the loftiness of his ideals. And any student of the questions involved is distinctly in his debt for the material which he has made so conveniently available.—W. O. S.

Family Devotions, compiled by Howard Chandler Robbins. Century Co., New York. 183 pages. $1.75.

A Scripture portion, a hymn and a prayer printed in full for family prayers for 31 days, also the same for 29 special days which include Wedding Anniversary and Landing of the Pilgrims (December 11) among the usual national and church calendar anniversaries. Separate indexes list the sources of the readings, hymns and prayers.

The compilation evidences the care and insight which one would expect of Dean Robbins.

Fine Art of Living Together (The), by A. W. Beaven. George H. Doran Co., New York. 176 pages. $1.50.

A volume to place in the hands of youth. It is full of good sense and practical suggestion. It will prove to be well adapted to the needs of educators who wish to give their seniors helpful advice about married life before they leave school and college. The excellent bibliography and the list of themes supplied by Dr. Beaven will be of great value to any who address young men and women upon this subject.—F. L. D.

Philosophy of Personalism (The): A Study in the Metaphysics of Religion, by Albert C. Knudson. Abingdon Press, New York. 438 pages. $3.50.

The subtitle of this timely and important book describes its general, and the title its special, aim. Religion, even theology, has often been taught without a proper metaphysical base: where that lack exists it should be supplied. Moreover, the best metaphysics we believe is that which is broadly described as "Personalism." This point of view is at least as philosophic as any other, and it is vastly advantageous for the moral life of heart and will. But just at present a determined, if blindly directed, drive is being made in psychological and other circles (most psychologists are unlearned in philosophy, but talk as though they could make one overnight,) against any idea of a spirit. This is "the psychology without a soul." (That phrase was originated by the foreign psychologist Lange, who, not now living, has gone to another world to find out that he has one.)

Dean Knudson of Boston University.

This book by Prof. Knudson, written in full view of all the "systems," is in admirably clear style, and will be enjoyed by any intelligent reader.

It will surprise many who know the volume called "Personalism" by the brilliant Christian philosopher, Borden P. Bowne, to learn that the term Personalismus was used by the German philosopher Schleiermacher in 1799. Personalism has generally, though not always, been theistic. The type of personalism in which the Christian philosopher may believe has been advocated by Leibnitz, Berkeley, Kant, Lotze, Eucken, James Ward, A. J. Balfour, Ladd, and Bowne.

The fundamental presupposition of personalism is the reality of the "soul," or "self." It gives us a veritable "I." After a definition of personalism Dr. Knudson discusses it as a theory of knowledge, a theory of reality, and a religious belief, with a chapter on "Militant Personalism" as it is arrayed against materialism, natural realism, absolute idealism, empiricism, pragmatism, and neo-realism. Certain objections brought against personalism are met fairly and frankly. The whole treatment of this viewpoint in philosophy, which is "no mere novelty, no vagary of an individual, no philosophical sport," but the "ripe fruit of more than two millenniums of intellectual toil, the apex of a pyramid whose base was laid by Plato and Aristotle," is admirable.

This masterly book by Dr. Knudson deserves wide reading both by metaphysicians and by the general public. We do not know any philosophical work which has appeared of late years calculated to be of greater value as a buttress of a reasonable Christian faith.—C. A. S. D.

Quakers (The): Their Story and Message, by A. Neave Brayshaw. Macmillan Co., New York. 301 pages.

A century of religious muddle preceded George Fox. Henry VIII had cast off the papacy, making, however, little change in either religious doctrine or practice. Edward VI followed with more Protestant ascendancy, then Bloody Mary with papist reaction, then Elizabeth again Protestant. Fox was born in 1624.

As he grew to manhood he had unsatisfied spiritual longings until he reached a firsthand knowledge of God: after which he became expounder and leader in the tenets and practices now known as those of the Quakers, or Friends.

This volume gives a condensed history of the movement, and its beliefs. One chapter reviews early Quakerism in America—a record of incredible persecution in Massachusetts,—and the work of William Penn.

The Friends have a noble system of belief and life that can furnish backbone to all the other branches of Christianity.

When Knights are Cold, by L. C. and C. Bliss. Christopher Publishing House, Boston. 71 pages. $1.25.

Miss Angela Caroll, who has brought up her sister's motherless children while their father, an officer in the navy, is away on duty, writes the letters that constitute this book to her elderly cousin Mrs. Harper to cheer and entertain her while she is recovering from illness.

A note from the authors says it is a Northfield story, and parts of the book were written by a Northfield girl.

Your Thoughts and You, by Kathrine R. Logan. George H. Doran Co., New York. 188 pages, with frontispiece. $1.35.

Thoughts about thinking, and how to collect and use choice thoughts of others. One chapter of over 80 pages gives a page or so of thoughts for every week for a year, with this suggestion, "Memorize and repeat many times each day during the week." There are also a dozen blank pages for "Preserving the Best" among the choice quotations and thoughts the reader may pick up.

REVIEWED NEXT MONTH.

Jesus: A New Biography, by Shirley Jackson Case. University of Chicago Press. 453 pages. $3.

Kingdom of Love, by Blanche Carrier. Doran. 289 and 51 pages. $2.

Achievement of Israel (The), by Herbert R. Purinton. Scribner. 218 pages. $1.25.

Judaism and the Modern Mind, by Maurice H. Farbridge. Macmillan. 300 pages. $2.25.

Legacy of Israel (The). Oxford. 551 pages, illustrated.

Old Testament (The), by Alexander R. Gordon, J. M. Powis Smith, Theophile J. Meek, and Leroy Waterman. University of Chicago Press. 1713 pages. $7.50.

Introduction to the Study of the New Testament, by A. H. McNeile. Oxford. 478 pages.

Brave Dogs, by Lillian Gask. Crowell. 158 pages, illustrated. $1.50.

Goddess of Mercy (The), by James Livingstone Stewart. Revell. 351 pages. $2.

Goose Town Tales, by Alice Lawton. Crowell. 234 pages, illustrated. $2.

Inside of Bunyan's Dream (The), by Arthur Porter. Revell. 270 pages. illustrated. $1.75.

Measure of Margaret (The), by Isabel Brown Rose. Revell. 256 pages. $1.75.

Pinafores and Pantalettes, by Ada Claire Darby. Page. 270 pages, illustrated. $1.75.

Treasury of Tales for Little Folks, selected by Marjory Bruce. Crowell. 284 pages, illustrated. $3.

Winning the Games, by Sara C. Palmer. Bible Institute Colportage Association. 159 pages, illustrated. $1.25.

Bible Dramatics, by James Watt Raine. Century. 372 pages. $2.

Suppose We Do Something Else, by Imogen Clark. Crowell. 268 pages. $2.

1928 Tarbell's Teachers Guide, by Martha Tarbell. Revell. 448 pages. $2.

ALSO RECEIVED.

The 600, Nile Mission Press, Cairo. 146 pages. Four piastres; free to clients.

This descriptive guide to the 600 publications of the Nile Mission Press is a breezy production. It is dated July 15, 1927. Its motto is—"Old Message, New Methods."

Instead of a Preface we have "A Personal Chat" addressed to "Dear Distribution-Partner," which unites Scriptural exposition and illustration with miscellaneous information. We learn that branches with colporters are maintained by the N. M. P. in Palestine, Algeria, the Sudan and the Nile Valley, with requests for branches in Persia, Nigeria, Morocco, and South Africa; general agencies operated by other missions exist in Morocco, Tunisia, Syria, Iraq, China, and Java; and local agencies for retail trade at Jaffa, Haifa, Beyrut, Aleppo, Rabat (Morocco), Sfax (Tunisia), Constantine (Algeria), and Alexandria (Egypt).

The circulation of Arabic gospel books in 1926 was 354,564 copies. An Index gives 30 different lists,—"For Muslims," "Two-Color Parables," "Zwemer Series," and so on. Some publications are for Jews, Copts and Syrians. A brief description of each publication is useful.

No wonder the Nile Mission Press is so successful if this live-wire catalog is a fair sample of its brains and energy and spirituality!

AMONG NEW BOOKS.

Bigger and Better Sunday School (A), by Albert H. Gage. Revell. 160 pages. $1.25.

British Preachers, edited by James Marchant. Revell. 284 pages. $1.75.

Curriculum of Worship for the Junior Church School, Vol. III., by Edna M. Crandall. Century. 354 pages. $2.

Dr. Poling's Radio Talks, by Daniel A. Poling. Doran. 321 pages. $2.

Familiar Failures, by Clovis G. Chappell. Doran. 164 pages. $1.60.

Formation of the New Testament (The), by Edgar J. Goodspeed. University of Chicago Press. 210 pages. $1.

Manual of Christian Beliefs, by Edwin Lewis. Scribner. 152 pages. $1.50.

Men Who Made and Marred History, by Elmer E. Helms. Revell. 153 pages. $1.25.

Prophets of the Dawn, by William Pierson Merrill. Revell. 173 pages. $1.50.

Prophets of the Old Testament, by Alexander R. Gordon. Doran. 304 pages. $2.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

EARLY KINGS AND PROPHETS OF ISRAEL.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

November 6. Amos Pleads for Justice.

Amos 5 and 7. Lesson portion, 5. 1, 2, 10-15, 21-24.

The lesson committee seems to have selected verses intended to give representative bits of Amos' prophecies. The general message of chapter 5 is that Israel is doomed to destruction for its sins: the only way of escape is to seek Jehovah and live. Amos shows himself again to be a daring, plain-speaking reformer, thoroughly cognizant of the iniquities of the rich and ruling classes. The message is still national in aspect.

Lamentation over national doom, 1, 2.

Note the ominous beginning, "This word against you." Who is speaking, God or Amos in his name?

Denunciation of social evils, 10-13.

Amos returns to the exposure of social conditions, such as we had last week. He personifies a gospel of social righteousness that is quite modern. He denounces perversions of justice, oppression of the poor and weak, iniquities of various kinds on the part of the rich and official persons. "It is a time when the prudent makes no protest, so evil is the time!" (Moffatt).

Was Amos himself the victim of verse 10, because of his unsparing reproofs and unvarnished warnings?

Exhortation to moral choice, 14, 15.

"Seek" is a repeated word in this chapter: locate the number of times it is used.

"Seek the good, ... love the good." "Seek not evil, ... hate evil." Both attitudes are necessary to live right. This done, Amos holds out possibility of the presence and pity of the Lord.

"Good" in the Old Testament has an ethical as well as religious content. Moffatt translates it "honesty."

"Seek" reminds of one of the best known gospel promises, also based on loyalty to God and righteousness, Matthew 6. 33.

Repudiation of spiritual insincerity, 21-24.

In spite of rotten social conditions the guilty offenders were religious, they kept up the Temple ritual. But such worship was hateful to God. He scorned the feasts, he repudiated their sacrifices and gifts. "No more of your hymns for me! I will not listen to your lutes." In contrast, says God, "let justice well up like fresh water, let honesty roll in full tide!" Ritual is repugnant without ethical virtue.

Is prosperous America in any danger of the social sins and iniquities (in modern form) that Amos thundered against?

Is it not wonderful that in an Oriental land and in that far-back era a messenger of God was raised up with eyes to see and voice to expose social conditions that recent reformers see and expose? And the story is recorded in this wonderful old Book!

November 13. Hosea Preaches God's Love.

Hosea 6, 11, 14. Lesson portion, 11. 1-4, 8, 9; 14. 4-8.

In Sargent's famous "Frieze of the Prophets" in the Boston Public Library Hosea is depicted as the prophet of hope, gazing out fixedly from under his mantle. The teacher ought to read his book through at a sitting to discover the reason for this. The first three chapters relate his unhappy marital experiences with a faithless wife: symbolic of Israel's faithlessness to God. Then come denunciations of backsliding Israel's sin, threats of judgment, urgent calls to repentance, tender promises of God's favor and restoration.

The lesson contains certain passages that speak of God's love: a frequent theme in Hosea, earning him the title of Israel's earliest evangelist, "the early herald of God's love" (Farrar). His language is often New Testament in tone.

He was a contemporary of Amos, Micah and Isaiah. He prophesied in the Northern kingdom, here called Ephraim, where society was as described by Amos in recent lessons.

The book ought to be read in the Revised or other recent versions.

The three portions selected for our lesson have distinct messages, on the providence, persistence, and promises of love. They are all from the words of God himself (beginning at 6. 4), except perhaps 14. 8. Note the number of times "I," "my," occur.

The best way to master the passages is to take pencil and paper, and analyze them, that is, write down what God says he has done or will do, what Israel is and will become, etc. Then summarize.

God's love in past history, 11. 1-4.

Love is the key, 1, 4.

Two figures of speech are used.

In verses 1-3 Israel (the undivided nation) is regarded as a child, a son, enjoying God's fatherly love and care. As so often in the Old Testament, the Exodus was a starting point historically. The child became wayward and idolatrous (2), ignorant of its Father's detailed ministries on its behalf (3).

In verse 4 the figure changes. Like a master considerate for his oxen, who eases the yoke that the beasts may feed, so God led Israel with human cords, with the harness of love (Moffatt), guiding, alleviating, feeding them.

God's future attitude, based on love, 11. 8, 9.

Verses 5-7 tell abruptly of coming judgment. But the mood changes again to a passage unveiling the father heart of God. Judicial "anger," "wrath," are in the foreground (9).

Verse 8. Fourfold expression of God's restraining love and pity in the background. "My heart recoils, all my compassion kindles" (Moffatt).

Verse 9. Love triumphant. Three "I will nots,"—God has made his decision not to execute his anger in judgment upon their sin. Why not? "I am God—the Holy One —among you."

Israel's future bright with love and grace, 14. 4-8.

In verses 1-3 Hosea calls Israel to come back to God, a beautiful passage. More "I wills" of God follow,—healing, love, unction or refreshing. Results? A lovely picture of revived Israel under a figure drawn from nature (5, 6): blossoming like the lily (beauty of character), striking roots deep like a poplar (stability), spreading wide his branches (influence), leaves fresh as an olive's (profession), scent like incense (fragrance). The backslider will become a fruitbearer. "Ephraim" means "fruitful."

It is historically true that after the Exile the Jews never lapsed into idolatry again. But unhappily the prophetic picture has not yet been realized, and will not be until Messiah comes again.

These passages afford a parable of God's unchanging attitude to backsliding individuals and nations. All that Hosea said of God is true. Like Israel, many professing Christians run after new "isms," and forsake God. He pleads with every wandering child. His love will not let them go. He will give them the "dew" of the Holy Spirit. Their highest welfare ever depends on him.

November 20. Micah Champions the Oppressed.

Micah 2, 3, 6 and 7. 1-6. Lesson portion, 2. 1-3; 6. 1-13.

We are still in the era of Isaiah. Micah lived in Judah, but he prophesied against both Israel and Judah (1. 1).

He has been called the prophet of social righteousness, especially as regarded the relation of rich and poor in daily life. Like all the prophets he also emphasized spirituality in man's relation to God.

Read the whole book through at a sitting, and in a revised version! What do you find in its style, its teachings and declarations? What outstanding verses? Much of the book is the words of Micah, but he is also the mouthpiece of Jehovah.

Rich oppressors arraigned, 2. 1-3.

Micah speaking, 1, 2.

They lie awake nights thinking up covetous schemes, which they execute next morning. Might is their only right. Are there such people in America today?

But Jehovah holds them to account for their deliberate land-grabbing and oppression. Woe shall trail ill-gotten wealth. While they are devising mischief Jehovah is devising the penalty to match it. He will punish their oppression of poor and humble folk by bringing them under a foreign oppressor (Assyria).

Oh the sin and folly of devising wrong against our neighbors! If you would not do evil, do not devise it!

Jehovah's case against faithless Israel, 6. 1-8.

Verses 1, 2, Micah speaking, giving notice of Jehovah's indictment of Israel. Jehovah is plaintiff, Micah his attorney, the mountains and hills and foundations of the earth the judges or arbiters of the controversy, Israel the defendant.

Verses 3-5, Jehovah speaking, seeking to learn the reason of Israel's apostasy, asking them to testify what he has done to injure them, calling to memory his goodness in past history, that they may "understand his saving power" (Moffatt).

Verses 6, 7. An Israelite speaking. Questions about worshiping God with external acts that may indicate a stricken conscience in their suggested excess and gruesomeness. How sadly this speaker misconceived God!

Verse 8. Micah answers the last speaker in words that are among the greatest in the Old Testament, and representative of the highest prophetic function. God has revealed what is good. Over against outward ritualism he sets a threefold inward requirement,—"to be just, and kind, and live in quiet fellowship with your God" (Moffatt).

This requirement is selfward, manward, and Godward. It imposes social and spiritual duties,—personal uprightness, kindness to others, a godly walk. As has been said, one must do justice even though one does not LOVE it, and one must love mercy even though one is not able to practise it.

While this is regarded as the essence of practical religion, we must be careful. It does not contain the whole truth. It is individual, and does not cover the duty of united worship. And how could an Israelite live up to it? Micah does not tell him how. But God offers him the possibility and power in Christ Jesus.

Judah's sins and punishment, 6. 9-13.

Jehovah calling to Jerusalem. "Listen, O clan of Judah, O council of citizens! Can I forget what rogues have hoarded, and those accursed scant measures? Can I condone wrong balances and short weights in the trader's bag? Hard and harsh are the classes, deceitful are the masses, with mouths full of falsehood. Nay, nay, I will be striking you with ruin for your sins!" (Moffatt).

November 27. Isaiah Teaches True Worship.

Isaiah 1. 1-20. Lesson portion, 10-20.

On October 23 we had a lesson from Isaiah,—his call, chapter 6. Now we have three more lessons from his book.

Chapter 1 gives a clue to the whole book. Verse 1 tells by whom and to whom and when the prophecy came (about 750 B. C.). It was a backslidden period in Judah's history. Verse 2 contains Isaiah's summons,—addressed not to Judah merely, but to heaven and earth. The whole book has a world outlook, with promises for the whole earth. The record goes on to describe Judah's sin and apostasy and consequent misfortune, but always there is promise of a "remnant" (9) and of God's mercy through the coming Messiah. Isaiah is called the evangelical prophet because the life and sufferings and future glories of Messiah are so fully and clearly set forth. And always Isaiah claims to be the mouthpiece of Jehovah (2, 10, 20, 24).

At verse 10 Isaiah summons Jerusalem to listen to God under the symbolic names "Sodom" and "Gomorrah," horribly reminiscent of wickedness and destruction (see Revelation 11. 8). It is to be a message of condemnation, followed by exhortation, promise and warning.

Arraignment of Judah's religious activities, 11-15.

The Mosaic ritual had been instituted by God. As performed by Judah it was spurned by God because of its hollowness and iniquity, its lack of inner spirituality. Write out a list of their various activities, and of the expressions denoting Jehovah's disgust and weariness! Such is the danger of ritual even when divinely established! For there was no lack of "Temple-treading" (12),—or as we would say, church-going,—and the people may have been well meaning: but Jehovah saw only emptiness and iniquity in their heartless formalities.

It was not the ritual that Jehovah condemned, but their use and abuse of it. The problem always is to avoid mere formalism while using helpful forms.

Call to repentance and pardon, 16-20.

As the way out of their religiosity Jehovah urges practical piety. First, personal and inward (possibly by way of prescribed ritual ceremony),—cleansing, quitting sin. But negative religion is not enough. Genuine repentance must manifest itself in positive well-doing toward others: four directions are named. Those who are true worshipers make the best social uplifters.

That is man's part. Verse 18 intimates the divine side. Transformation takes place by divine chemistry.

The power of the gospel may be read into these verses, making religion a real power in the inward and outward life.

The phrase "Let us reason together" is interpreted differently. Some take it as an invitation to a conference. Others say it means a summary or conclusion. Reasoning is brought to an end by promise of salvation from sin. Moffatt translates it, "Come, let us put it thus, the Eternal argues."

Would Isaiah condemn us in our personal and home devotional life and our church activities? How purify and vitalize them?

It is possible to go through all the motions of worship in private and public without the heart being right with God. The searching question is, Is God pleased?

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

What Should be the Christian's Attitude toward War?

Matthew 5. 9, 38-48. November 6.

During a fierce engagement in the late war a British officer saw a German officer impaled on a barbed wire fence, writhing in agony. The fire was dreadful, yet he hung there unscathed. At length the Britisher said:

"I can't bear to look at that poor chap any longer!"

So he went out amid the hail of shell, released him, and bore him on his shoulders to the German trench.

The firing ceased. While both sides waited in wonderment the German commander stepped out from the trench, took from his own bosom the iron cross, and pinned it upon the Britisher.

"But I say unto you, Do good to them that hate you!"

* * * * *

After two thousand years of the Prince of peace the world beholds the spectacle of what are called civilized nations hating and fearing one another.—Charles E. Hughes.

Fear,—haunting, restless, brooding fear,—haunts the councils of every nation and the homes of every Continental people. It renews day by day the offences, the bitternesses, the rancors of war.—Austen Chamberlain.

It is within the power of Christians in these nations to displace this fear by love. Are we entitled to the distinguished name of children of God if we do not use this power?

* * * * *

There is no path to peace except as the

will of the people may open it.—Charles E. Hughes.

In the heart of childhood today is growing the will of the people of tomorrow. Since love is the one great natural emotion of the heart of the child, let us early begin to train children to love according to Matthew 5. 43, 44!

* * * * *

The press is often a fomenter of war. "For," says Robert Anderson, "the press spreads rumors that are false with the purpose of deceiving people. The editors may not know this. They, like the people, may be victims of men higher up."

Christians can refuse to be moved by newspaper stories until their truth is investigated.

The Good and the Bad in Newspapers and Magazines.

Matthew 4. 23-25; Jude 10-13. November 13.

Isaiah 40. 1-11 has some sound advice for newspaper and magazine writers.

Psalm 26 is a good prayer for editors.

Amos 7. 7, 8 has a suggestion for the cartoonist.

Luke 15 is a model for short-story writers.

1 Corinthians 15. 13 gives a statement that all newspaper readers should heed, for as the Persian proverb says:

Fooled thou must be, though wisest of the wise,
Then be thou fool of virtue, not of vice!

* * * * *

Newspapers and magazines are bad when

B—lack is presented as white, rottenness clothed in beauty;

A—reporter writes a story after an interview with a man, and puts into his mouth things he never said;

D—ecrying the good, they speak evil of those things which they know not, and give to the public what as brute beasts they know naturally (Jude 10).

Newspapers and magazines are good when they

G—et before the public some great evil and present suggestions to eradicate it;

O—pen the public eye to the peril of crime, instead of casting a glamor over it;

O—bject to coloring their articles in such a way as to lower righteous standards, start false rumors, or develop disrespect for law and order;

D—efend the reputations of good men in public life and denounce wickedness in high places.

* * * * *

A leading newspaper editor in Maine says: "In this office, after forty-some years of newspaper work of all sorts, we believe more strongly than ever in the good intent of the newspaper. It is often mistaken, and often sensational, but not more so than its critics. Only when one's conscience is clear is one's way illumined."

Blessings We Often Forget,

Psalm 103. November 20.

A military cadet who had just surrendered his life to Christ was in his room pouring out thanksgiving for pardoned sin. A heavy knock sounded on the door, and before the cadet could get to his feet a colonel entered.

"What," he said, "do you pray? I gave that up long ago. I have all I want, so there's nothing to ask God for."

"Well, sir," replied the cadet, "you must have a lot to thank him for!"

* * * * *

Who giveth unto thee a sound mind? 2 Timothy 1. 7.

From whence cometh thy prosperity? Deuteronomy 8. 18.

Who healeth thy diseases, pitieth thee as a father, shows thee mercy from everlasting to everlasting, forgives thy iniquities, satisfies thy mouth with good things? Psalm 103.

The Lord God, your Father and mine. Bless the Lord, O my soul, and forget not all his benefits!

* * * * *

"For what blessing do you most give thanks on this Thanksgiving Day?" a godly woman was asked.

"For courage and the ability to hearten up people," she replied.

The American people come up to this Thanksgiving Day to be judged, as have their predecessors, not for what they have, but for what they have shared with others.

* * * * *

Blessings we often forget: Books—Love—Encouragement—Sight—Sunshine—Immortality—Noble examples to follow—God—Smiling faces. Warmth—Earth's beauty. Orderliness—Friendship—The Bible—Ears to hear—Neighbors. Food—Occupation—Rain—Gospel blessings—Education—Temporal care of God.

"Lord God of hosts, be with us yet,
Lest we forget, lest we forget!"

If I Were to be a Home Missionary, Where Should I Want to Work?

Mark 1. 35-45. November 27.

Someone sneeringly referring to missionaries said: "Faith, hope and salary!"

A home missionary is not a place- or salary-seeker. If he is acquainted with country people, their isolated lives and meager opportunities, their need appeals to him. Great and lasting intensive work can be done in scattered country communities. One little country church sent out 11 mis-

sionaries from its ranks in a few years through the ministry of godly men.

Since low resorts, hotbeds of crime and wickedness, follow the lumberjacks, some one with the Calvary cure must follow them too.

Since the sailor seldom has the opportunity to attend church services, some one who is full of the gospel must carry a church service to him.

Since historically the Indians offer one of our most impressive home mission responsibilities, someone by the grace of God must right their wrongs.

Since the millions of Negroes constitute a serious problem or opportunity, someone with Christlike motives must teach them how to live.

The battle of the slum awaits the cleansing of Christianity. If our physical endurance is not equal to a slum, our money is.

Social settlement work is Christianity battling with the parent of the slum, ignorance: teaching by precept and example those principles which cause ignorance to slink away. There must be teachers equal to this job.

Since penny Gospels can be had, and even Bibles at small cost, it is possible to place the Word of God in every home in America. Who will help in this good work?

All nations flow toward the United States. Someone's heart must be moved to give them more than they came for. God's intention is to make our immigration a mission, not a menace.

Perhaps in all America there are no people so hungry for knowledge as the 2,500,000 highlanders living among the mountains of eight Southern states. No people in America are of purer Anglo-Saxon ancestry. Are you not drawn to these pure-bloods?

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

NOVEMBER, 1927.

TUESDAY, 1st. *With my whole heart have I sought thee! Psalm 119. 10.*

Dear reader, take this word into your heart! Think over it! Pray over it! Speak it out before God until you feel, "I really mean what I say, and I have the assurance that God will hear my prayer." Say it each morning as you approach God in prayer, "I seek thee with my whole heart." You will by degrees feel the need of waiting in holy stillness upon God that he may take possession of your whole heart, and you will learn to love him with your whole heart and with all your strength.—Andrew Murray.

WEDNESDAY, 2nd. *And I said, Oh that I had wings like a dove! For then would I fly away and be at rest. Psalm 55. 6.*

When the soul is in sore straits there is no solace and no cure comparable to prayer. Let me take the wings of a dove and fly away and be at rest,—not in neglect of my appointed tasks, but in communion with my all-sufficient Lord!—Alexander Smellie.

THURSDAY, 3rd. *He that loveth not knoweth not God. 1 John 4. 8.*

For St. John a loveless knowledge was worse than unprofitable, it was a snare and a delusion. He had no use for a theology divorced from love.—A. W. Robinson.

FRIDAY, 4th. *Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1 Corinthians 1. 2.*

"Both theirs and ours," putting the others first in claim upon the Saviour! It is easy to be selfish even in spiritual things. We need the constant reminder that all believers everywhere are as dear to the Saviour as we.

SATURDAY, 5th. *Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else! Isaiah 45. 22.*

"Look unto me, and be ye saved, all the ends of the earth!" And the urgent reason for turning of attention of the whole earth is that here is our only hope and sure deliverance. "For I am God," the prophet adds, "and there is none else."—Isaac Edwardson.

SUNDAY, 6th. *Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching. Hebrews 10. 25.*

Some say they can worship God everywhere, in the fields as well as in the church. You can see the sky everywhere, but in an observatory you get a view of the firmament you get nowhere else, with special instruments under trained men.—W. L. Watkinson.

MONDAY, 7th. *How shall we sing the Lord's song in a strange land? Psalm 137. 4.*

The psalmist was making God's song

dependent on patriotic fervor. God's song is natural everywhere. How often we have sung it in India surrounded by Hindus and Muslims!—B. T. Badley.

TUESDAY, 8th. *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth! Isaiah 52. 7.*

Have you found some precious treasure?
Pass it on!
Have you found some holy pleasure?
Pass it on!
Giving out is twice possessing;
Love will double every blessing;
On to higher service pressing,—
Pass it on!

WEDNESDAY, 9th. *Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest! Matthew 9. 37, 38.*

This prayer ministry is to be definitely focused on personality, laborers. We are all persuaded of the value of the printed page, and of the great need of funds, but in the mind of the Master these do not appear to be of first importance. The good news is to find its fullest expression through the consecrated personality of a worker. Men and women must go.—W. Mallis.

THURSDAY, 10th. *The people that do know their God shall be strong and do exploits. Daniel 11. 32.*

The word "exploits" is not in the original: they shall be strong and do. We have often seen a man of action, be he ever so humble, outdistance a man of talk, be he ever so learned. They that know their God should act!—Abdul-Fady.

FRIDAY, 11th. *And immediately, while he yet spake, the cock crew. Luke 22. 60.*

A simple common thing can awake the memory. Our Lord knows that memory is a light sleeper, starting awake at the slightest knock. He awakened Peter's memory by the crowing of a cock.—G. H. Morrison.

SATURDAY, 12th. *He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. Psalm 91. 1.*

All these words belong to the Esperanto of the soul, the universal language of people who have known God. They are common figures of speech upon which men and women of all creeds finally agree.—F. W. Norwood.

SUNDAY, 13th. *The Spirit of truth . . . . will guide you into all truth. John 16. 13.*

The only understanding I can ever have of the purpose of God comes by the revealing of the Holy Spirit, and the only force by which I can accomplish anything is that of the selfsame Spirit. What a glorious reserve of power there is in the Spirit-filled life and the Spirit-anointed worker! All life becomes part of the great divine activity. Daily duties can no longer be drudgery, for every commonplace contribution to the day's necessities is so much done, for the hour present and for the ages to come, towards that great consummation for which God works.—G. Campbell Morgan.

MONDAY, 14th. *Ye, brethren, were called for freedom: only use not your freedom for an occasion to the flesh. Galatians 5. 13.*

Liberty is one thing, license another. Liberty is of the Spirit, license is of the flesh.—A. W. Robinson.

TUESDAY, 15th. *We walk by faith, not by sight. 2 Corinthians 5. 7.*

Faith is contrasted with sight because it is essential to it that we rise into another world while remaining here.—Bosanquet.

WEDNESDAY, 16th. *Ye are the light of the world! Matthew 5. 14.*

O God, as all our light is from thee, the Father of lights, so make me no niggard of that candle thou hast lighted in my soul! Make me more happy in giving light to others than in receiving it into myself!—Bishop Hall.

THURSDAY, 17th. *When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh! Luke 21. 28.*

Out in the world—industrial strife and warfare,
Kingdoms declining, bloodshed, loss, and pain:
Within the veil—Christ's church, just watching, praying,
Thrilled with his promise, "I will come again"!
—Ivy M. Fordham.

FRIDAY, 18th. *Let no man deceive you with empty words! Ephesians 5. 6 (R. V.).*

Men are busy now putting new labels on to old sins. They are removing warnings and writing "edible" on things that are irreparably destructive, saying that the deadly is not deadly, and that if we eat thereof we surely shall not die. It is the antagonism of a lax and indulgent philosophy which labels indifference "tolerance," license "liberty," and voluptuousness "life."—J. H. Jowett.

SATURDAY, 19th. *I live for God as the fragrance of Christ. 2 Corinthians 2. 15 (Moffatt).*

It is possible, but not apart from Christ. Without him we can neither have fragrance nor produce fruit. When we know the sweetness of his presence the world will get from us the fragrance of his life.—B. T. Badley.

SUNDAY, 20th. *Wash you, make you clean! Put away the evil of your doings from before mine eyes! Cease to do evil, learn to do well! Isaiah 1. 16, 17.*

Character must certify worship, or worship is an abomination to heaven. How sternly revelation keeps its eye on righteousness!—W. L. Watkinson.

MONDAY, 21st. *Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest! Matthew 9. 37, 38.*

God's demand is not for the consecration of the wealth of the church, but for the consecration of the church itself.—W. Mallis.

TUESDAY, 22nd. *The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Galatians 5. 22, 23.*

The Epistle to the Galatians would have made us its debtors forever if it had done no more than supply us with such a sketch of the ideal of a life that is fully responsive to the outreaching and inworking of the divine.—A. W. Robinson.

WEDNESDAY, 23rd. *Ye that are the Lord's remembrancers, keep not silence, and give him no rest till he establish and till he make Jerusalem a praise in the earth! Isaiah 62. 6, 7.*

Let all lovers of souls and all workers in the service of the gospel take courage! Time spent in prayer will yield more than time given to work. Prayer alone gives work its worth and its success. Prayer opens the way for God himself to do his work in us and through us. Let our chief work, as God's messengers, be intercession! In it we secure the presence and power of God to go with us.—Andrew Murray.

THURSDAY, 24th. THANKSGIVING DAY. *Remember, O Lord, thy tender mercies and thy lovingkindnesses: for they have been ever of old! Psalm 25. 6.*

The psalmist said, "Thy mercies have been ever of old," and another singer said, "Thy mercies are new every morning." Is there no contradiction there, ever of old—every morning? Time is old: every morning is new. Thy mercies have been old as duration, new as morning; old as human existence, new as the coming dawn. You cannot grasp the contradictions and inconsistencies till you have been closeted long with God and got to know something of the mysteriousness of his dear heart.—Joseph Parker.

FRIDAY, 25th. *Who hath believed our report, and to whom is the arm of the Lord revealed? Isaiah 53. 1.*

Even the sweet-spirited Isaiah was disheartened because so few believed his message!

A Collect for India.

O thou who wast born under Orient skies, hear us as we pray for India! Look with pitying eyes upon her poor; reward with thyself her long search for God; teach her new ideals of holiness and sainthood; accept and utilize her great gifts of the spirit; energize her hands to service; put new songs in her mouth! Then shall she speak thy praise, and make known thy name among the peoples. In that name we pray. Amen.—"Indian Witness."

SATURDAY, 26th. *Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James 1. 27.*

The word translated "religion" means liturgy. What James says is this: The genuine ritual of the Christian religion is doing good.—Charles E. Jefferson.

SUNDAY, 27th. *The voice of him that crieth. Isaiah 40. 3.*

It is what I fain would be! Let me be only a voice whose tones and utterances are taught by my Saviour, and are concerned with him, and sound forth his praise, and seek his glory! Yet a distinct and individual voice, not a mere echo and reminiscence! I would have a clear accent of my own.—Alexander Smellie.

MONDAY, 28th. *Who is he that overcometh the world but he that believeth that Jesus is the Son of God? 1 John 5. 5.*

He overcomes the world who refuses to be embittered by it. When the heart is soured the world has won. To lose the happy loving childlike heart is a confession that the world has beaten us.—G. H. Morrison.

TUESDAY, 29th. *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost! Matthew 28. 19.*

Some one shall go at the Master's word
Over the seas to the lands afar,
Telling to those who have never heard
What his wonderful mercies are:
Who shall haste to tell
What we know so well?
Will you? Shall I?

WEDNESDAY, 30th. *My voice shalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up! Psalm 5. 3.*

If it were not for the heavenward look, how could we bear the sight of earth?—Alexander Maclaren.

BIBLE NOTES FOR DAILY DEVOTIONS.

GREEN PASTURES AND WATERS OF REST.

Rev. F. B. Meyer, D. D., London.

NOVEMBER, 1927.

Tuesday, 1st. 1 Peter 4. 1-7.

The sufferings of our Lord lay between his risen and ascended life and the eternity of his previous existence. The cross made a final break between those two epochs. Peter urges that the persecutions which had befallen those scattered churches and individuals should have the same result. Henceforth let every step be guided by the will of God!

The children of this world, where they find us utterly indifferent to their pleasures, think we are kill-joys. How little they realize that we are no longer found in the old haunts and beneath the spell of the old pleasures because we have seen a light which outshines theirs, heard music compared with which the world's songs are discordant, and tasted of the vintage of the eternal hills! If they knew and felt what we daily experience of Christ, they would cease to wonder.

After the ephemeral life of this world, which is the testing room of our real quality, we pass into the eternal world of spirit, where God's presence is realized as never before. There our lives will be tested by an unerring criterion. Our true nature will be divested of every appearance, and an unerring judgment passed, which we shall admit to be true.

Severe suffering had evidently befallen some of these people, and the apostle says that their bitter experience ought to have made a break between their former and their present life. He seems to say:

"Let your sufferings lie between you and your past! Like your Lord, live on the resurrection and ascension side of your cross-bearing! You have been born out of your sinful past: live in the eternal and infinite will of God!"

We may not be called upon for such an experience of suffering, but by faith in the living Saviour let us live and walk through the power of the Holy Spirit as those alive from the dead!

We thank thee, O blessed Lord, that in union with thee we have passed from death into life, from the world that crucified thee into the life of eternity! Give us grace to live worthily of our high calling, and may our influence on others be winsome and uplifting!

Wednesday, 2nd. 1 Peter 4. 8-11.

The whole aim of the Holy Spirit is to produce in us that perfect love which is the high ideal of Christianity. Too many are content with the negative side of character, and fail to cultivate the positive. The old law said, "Thou must do no harm," but Jesus said "Thou shalt love." The difficulty with most of us is that we cannot feel love, that we are prone to jealousy, envy and ill-will, that we know and approve the better and fall under the bitter enchantment of the worse. Ulysses tied his oarsmen to their seats when they passed the Siren sisters, and many of us are in the same plight. We find it hard and almost impossible to love those that excel us, or fill places that we are ambitious to occupy.

Oh that there was an Orpheus, we cry, that should sing to us songs so sweet that the Siren songs might lose their charm! Yet is not that what we may expect of the Holy Spirit? If we listen deeply we shall find the love of Christ constraining us, and as we continue to listen we shall find it growing stronger and ever stronger. It is not our love, but Christ's. It is not of this world, but of the next.

Let us hide and pray over another's failures and sins, instead of trumpeting them abroad! Let us use any gift or power we possess for the assistance of those who are serving the cause of Christ, even though they may outshine our own achievements! Let us endeavor to serve others not only in our own strength, but in reliance on the strength that God supplies! Our ego (I-life) will cry out a protest, but we must give it no quarter. We must relentlessly cross and crush it. The honor and glory of Jesus must be our supreme objective.

In Napoleon's wars many a soldier would cry with his dying breath, "Vive l'empereur!" Oh that this same passion might master us, so that at all costs and at the expense of all that we hold dear we might persistently seek Christ's glory through others, if not through ourselves! It seems impossible, but all things are possible to faith.

We come to thee once more, O Holy Spirit; to do for us what we cannot do for ourselves! Take from us this heart of stone and give us a heart of flesh! Make us true followers of our Saviour, and may we be more devoted for him, his cause and his glory than we are for our own! In his name.

Thursday, 3rd. 1 Peter 4. 12-19.

Evidently acute persecution was breaking out against the church. Either the first or

the second of the Ten Persecutions through which she passed under the reign of the Emperor Nero was threatening. The great apostle of the Gentiles, Paul, had already been done to death at Rome, and now a second wave of fire was passing over Asia Minor. Beneath this John would be banished to Patmos, and Polycarp would finally be burnt at Smyrna. The saints were called upon to follow the Master's track to Calvary. The suspicion of being a Christian would insure separations in the home, the betrayal of companions and friends, the conflict with wild beasts in the Coliseum, or the ordeal of fire.

Sometimes, as we look back on those days, we question how far we could have stood true. We do not know those sources of courage and victory which were opened to boys and girls, young maidens and grey-headed leaders. But that may be followed by a further question, whether the gospel, as it is now preached in many churches, is worth dying for, and whether our modern Christian membership could stand the test. These are solemn questions. May we take it that by his grace we could stand the test, as thousands of Russian peasants have done beneath the hand of the Bolshevist.

The name Christian was coming into use, and evidently the way in which Christians suffered was becoming notorious. There was a special courage, heroism, and nobility about the Christian martyrs which went far toward investing even the cross with a new glory. Let us not be ashamed to confess our Saviour, and if suffering follows let us claim that special grace which has often awed onlookers with the consciousness of the unseen helper, and has led others to realize Christ for themselves! Martyrdoms have given birth to souls and impulses to the church's progress, as we see in Russia today.

There were disintegrating forces at work which portended the dissolution of the Roman empire, to which Peter refers in verse 17. Christians were sustained by the spirit and example of the Lord, but how would they fare in the break-up of the existing world system? When Rome fell what would succeed in its place? Note that closing phrase!

Help us, O blessed Spirit, to be true to our Saviour amid all the sufferings and trials which may be awaiting us! May we never let go our faith! May our love never grow cold! May the anchorage of our hope hold us from drifting away from that which is within the veil! May we never deny our Lord! In his name.

Friday, 4th. 1 Peter 5. 1-4.

We find here Peter's reminiscence of two outstanding facts in his past life.

First, that he had witnessed the sufferings of Christ. From this we may infer that on the afternoon of the crucifixion day he had crept out under the cover of the darkness to get one last view of the dear Master whom he had thrice denied. We are not allowed to do more than catch a glimpse of that sacred and awful moment, but there must have been a pathos in it of surpassing anguish.

Secondly, we must class his reminiscence with the Lord's charge to him by the lake in John 21. Through the subsequent years the Master's voice had rung in his heart, "If you love me, tend my sheep, feed my lambs!" Till then he had regarded himself as the fisherman beneath the injunction, "Thou shalt catch men"; but with the fisher's net in more recent years he had combined the shepherd's crook. It seems, indeed, that the latter had assumed the greater importance in his experience, because the fires of persecution were being lit, and the wolves were already ravaging the flock.

The elders of the church must see to it that their hearts are filled with the true shepherd spirit, thus reflecting the ideal of the Chief Shepherd. In northern lands we fail to realize the intimacy which exists between the Oriental shepherd and the flock. Let those who are entrusted with the care of others be specially warned by the apostle's cautions! Their work must be willing and God-prompted, must have no thought of personal gain or profit, and must be exercised in all humility and meekness. One day,—may it be a soon day!—may each of us hear the Chief Shepherd's voice, congratulating and blessing us! Oh to hear him say, "Well done!"

We thank thee, Lord Jesus, that we are part of the flock which thou hast purchased with thy blood, and in which thou hast also given us the position of under-shepherds! Help us to be faithful to thy charge, and so greet us at last, though most unworthy, that we may receive the crown of glory, which we will cast at thy feet!

Saturday, 5th. 1 Peter 5. 5-7.

When Peter speaks of girding ourselves with humility, as the Greek word signifies, his mind may be recalling the memorable scene of John 13, when the Lord girded himself with a towel, to cleanse and refresh the feet of his disciples. And when we take the low place of service—girding ourselves with the towel,—we shall always find God waiting to supply his gracious help.

How far we are from all this! How much we have to learn! Here are difficult experiences for the friend, the pastor, and the parent.

The humility of our Lord was the characteristic of his dealings with men, except that as the Son of God he resisted the pride of the Pharisee and Sadducee. There was a moment in Paul's life when he sternly rebuked his unrighteous judge, Acts 23. 1-4, but that did not prevent the Lord standing beside him on that selfsame evening and encouraging him with the promise of help.

Let us humble ourselves under the mighty hand of God! Let us bow low beneath his correction and chastisements! Let us realize the peril of wrong motives intruding into our judgment of others! Let us realize always that we are sinners saved by his grace! Thus we shall be vessels meet for his use, and prepared for every good work.

To cast all our care on God, this is the secret of the blessed life. Our Lord gives us a glimpse of such an experience in Matthew 6.25. The joyous beauty of the flowers and the happy carelessness of the birds may be ours if, when we have told God our troubles and anxieties, we leave them with him. Too often we tell him of our sore need, but do not leave it with him. We tell our anxiety to him, but forget that he careth for us, that is, that he has taken the matter into his own jurisdiction, and will find a way out. Learn to hand over all to him and leave it there, and treat every further worrying as you would treat temptation! Dismiss it instantly! Look up, and say, "Father I trust thee!"

Enable us, O Holy Spirit, to live thus, bending beneath the need of others for their cleansing, and standing before God with absolute confidence that he knows and loves and cares! Thus may we live as did our Lord, in hourly touch with our heavenly Father, and with a child's simple trust! In Christ's name.

Sunday, 6th. 1 Peter 5.8-11.

The roaring lion here stands evidently for the persecution which under Nero's government was decimating the church. Old men, youths and maidens, pastors and people, were being harried as a flock of sheep by wild beasts: some to the stake, some to the gladiatorial arenas to fight with famished lions, and some to torture. We can only wonder at the grace which succored the martyrs in their noble witness, and we may well question whether we should have been equally faithful. Yet, doubtless at such a time special grace is forthcoming, of which we now know nothing. Only let us be sober and vigilant, that we may not sleep on the enchanted ground of these luxurious and seductive days; and let us see to it that we intercede for and help all others in China or elsewhere who are called upon to pass through the ordeal of persecution,—the affliction which is being accomplished in our brethren that are in the world!

How inspiring is that closing paragraph (10)! God is ever calling, calling, calling us to share his eternal glory. He does that through Christ Jesus our Lord. Listen to his voice, speaking in your heart! Calling from the empty shows and pageantries of this present life! Calling out of the eternal to the transient, from the realities of heaven to the fading shows of earth, from the land of the leal to those who are entangled in the meshes of Vanity Fair! Eternal glory is our goal. There we shall be perfected. But whilst we are on pilgrimage to the glory we may draw on the resources of the God of all grace. Our sufferings are only for a while, but the glory which awaits us is eternal.

Let us join with the apostle and the heavenly host in ascribing glory and dominion to him! He gives us his grace: let us give him the glory and help to extend his dominion! Let us claim the coal of fire, and say, "Holy, holy, holy is the Lord of hosts!"

We thank thee, our gracious Father, for the immunity from persecution that we enjoy; but grant us deep sympathy with those who suffer for righteousness' sake; and enable us in these days of comparative repose to live worthily of those who passed through great tribulation, but have washed their robes and made them white in the blood of the Lamb! In his name.

Monday, 7th. 1 Peter 5.12-14.

Silvanus, or Silas, had been Paul's companion in travel, but after the martyrdom of that great servant of Christ he seems to have returned to work among the churches in Asia Minor. The margin suggests that he was specially known and loved as "the faithful brother." We may not have the gifts of Paul or Peter, but we can be faithful. The Master will have no higher praise to give even to the most successful than "Well done, good and faithful servant!"

These churches and Christians whom Peter was addressing were passing through fiery trials, and if they ever questioned if it were worthwhile he wanted to add his strong testimony to that of Paul and Silas that the grace of God in which they stood was sufficient. It was "the true grace of God." That grace was his theme in the opening as now in the closing address.

Let us refresh our memories once more by turning to Paul's testimony in Romans 5.15, "The grace of God abounds unto the many"! Again 17, "They that receive the abundance of grace shall reign in life through the one, even Jesus Christ." Have we dipped down our pitchers into that deep and unexhaustible well? It is the secret of blessedness.

In verse 13, margin, some have caught sight of Peter's wife, who was evidently elect together with him as joint heir of the grace of life, 3.7. It is a pleasant thought that she, who had been his faithful helper in the fisherman's house, was now a partner in his pastoral cares. It is more probable, however, that Peter was passing on and out the greeting of the Christian church at Babylon to the scattered saints of the Eastern world. Those churches constituted together a band of elect sisters. They shared the common lot of persecution, and passed into the eternal family gathering of the elect.

Mark was specially dear to Peter, Acts

12. 12, and on leaving Paul on the first missionary journey probably returned to him, and in association with Peter had a special connection with these Eastern churches.

Love and peace: these are the signet rings of our holy faith.

Grant us grace, O holy Saviour, to stand fast in the true grace of God, in love and peace! May we never be moved away, whether by persecution or opposition, but hold to thee and be held by thee!

I hope the Lord will use my contributions. I must be more + more earnest in them.

G. Spurgeon

F B Meyer

2 PETER.

Tuesday, 8th. 2 Peter 1. 1-4.

Through the equal dealing of God, all the generations of the church have been able to claim and receive the same mighty faith as that which animated the early church. When we recall the wonderful achievements of the first Christians we may well ask ourselves whether we do not resemble the servant who hid his talent in the earth. If we have the same precious faith, there ought to be the same glorious fruitage. Note that God's righteous dealings are the same, and our victories and experiences should be the same! We do not need to ask God to increase our faith: let us explore and use the faith which he has bestowed!

Let us follow on to know the Lord, not the Lord Jesus alone, but also the Father. This is possible not so much to the searchings of the mind as to their occupancy of our hearts. Did not the Saviour promise that the Father and he would come to make their abode (literally mansion) in the heart of those that love? We indeed know these divine tenants, and thereby grace for every hour of need and peaceful trust amid all the vicissitudes of life will come to stay as our permanent guests. Their help will be multiplied far beyond all arithmetic and algebraic proportions. The apostle tells us to listen and we shall hear the divine voice calling and inviting us for this.

But even greater things than these are within our reach. On the supposition that we have definitely broken with the vain and corrupt ways of the world, its pleasures, extravagances, and sins, and that we have passed through the strait gate into the narrow way, we may become partakers of the divine nature. The suggestion well nigh staggers us, yet it seems corroborated by Paul in Ephesians 4. 24 and by John in 1 John 3. 2.

Let us spend longer times with God! Let us yield more carefully to his promptings! Let us claim by a living faith all that is within our reach!

We are deeply humbled, O Father, that we have failed to avail ourselves of the wonderful possibilities that are within our reach! We know that we are thy children, but we are so far from resembling thee. There is too small a difference between us and the world. We thank thee that we have escaped its corruption, but alas, we lack thy likeness! Give us grace to come nearer to thy ideals! In Christ's name.

Wednesday, 9th. 2 Peter 1. 5-7.

The frequent use of "in" (Revised version) reminds us of one of those Chinese box sets, each of which contains one smaller than itself. You open the first and there is a second within, and a third within the second, and so on, till you reach the innermost and smallest, which contains the precious jewel. Or if we take the suggestion of verse 11 as it reads in the Greek, that a choral welcome will be given to all faithful souls as they enter the kingdom of glory, may we not speak of each of these virtues as members of a choir? There are eight virtues mentioned, suggesting the octave. Strike with all your skill and might on the soul organ, and evoke the sweetest music which this poor world can yield!

Faith is the prime necessity, because it is the link between the soul of man and the fulness of the divine nature. Open the sluice-gates to their utmost extent, and always God's nature will flow in to the capacity of our faith, as the ocean pours up the river bed when the full tide sweeps up the shore! You need not pray for the infilling. Believe for it, expect it, reckon on it!

Let these things be in you, and abound! Virtue is manly or womanly courage. Knowledge comes partly by searching the Bible, and partly by using what you have already got. Temperance is self-control. Don't be impulsive and impetuous! If you are tempted to quick temper, claim Christ's meekness, and count ten! Patience is long-suffering. It is more difficult to some than others. Learn it at the feet of Christ, and by watching a mother with a sick child! Godliness is what Phillips Brooks attained in that sacred daily quarter of an hour when the house was still and no one thought of disturbing him. Love of the brethren is not easy, because some of them are exceedingly awkward, and we have to begin by not speaking unkindly of them and by taking opportunities to do them good turns. Love can be obtained by lying asoak in the warm current which flows from Calvary. For this

the Holy Spirit may specially be reckoned on.

O Saviour, help us as never before to set ourselves to grow in these Christian graces! Grant us thy own indwelling to a larger degree than ever before, that those with whom we live may see thee in us! May we be sensible of stronger pulses from the Holy Spirit!

Thursday, 10th. 2 Peter 1. 8-11.

The test of true Christian character is fruit-bearing. We may be sound in doctrine, but that will only increase our condemnation unless it is combined with holiness and usefulness. Whatever our profession, or creed, or recognized standing in the church may be, the husbandman counts on obtaining fruit. In our Lord's parable three years is the limit, and if then there is no fruit the verdict goes forth, "Cut it down!" The true and living effect of knowing the Lord Jesus is instantly manifested in our fruitfulness and consecration.

The apostle goes on to say that lethargy in developing the Christian character is a sign of short-sightedness and forgetfulness. There are a large number of short-sighted folks about. They see only what is near,—what will make for their prosperity, popularity, and pleasure; but they are not able to see the city which hath foundations gleaming out of the distance, nor the welcoming smile of the king.

It is not enough to be cleansed from our former sins. We may be thankful that the hand of Jesus Christ has been laid on our leprosy, but the ecstasy of that experience may have faded away, leaving no incentive to a higher standard of consecration. We have been elected and called, but it is for us to double-knot that blessed fact. What was wrought in the council chamber of eternity must be continually confirmed by the growing devotion and holiness of our daily walk and conversation. You have been cleansed by the washing of John 13: now watch your step!

It is certain that there will be no stumbling on the part of those who are careful to nurture these Christian virtues, and at last there will be a triumphant entrance into the eternal kingdom of our Lord and Saviour. As we have already pointed out, the entrance of the Christian into heaven will be welcomed by happy choirs, and in their anthems of jubilation we shall surely recognize voices which sang their lullabies over our cradles, or who sang beside our dying bed!

Help us, O blessed Lord, so to live that those who watch our lives may glorify thee, and lastly may it be granted us to be welcomed home by thy Well Done! Thankful as we shall be for the greetings of loved ones who have passed on before, one welcome from thy voice will make our heaven.

Friday, 11th. 2 Peter 1. 12-16.

When he wrote these words Peter was evidently recalling the wonderful scene he had witnessed on the slopes of Lebanon when our Lord was transfigured. He speaks of putting off his body, in which he had sojourned as in a tabernacle, and this reminds us of Luke 9. 33. He also refers to the majesty which gleamed from the Lord's body on that wonderful occasion. Probably he had also in mind that affecting scene in John 21. 18, 19. Already, at the instigation of Nero, persecution had broken out in the Roman empire. Paul had died as a martyr at Rome, and the fire was stealing Eastward. We have no trustworthy account of Peter's death. The tradition that he was martyred at Rome is without historic confirmation. But he was clearly anticipating death, which he describes as an "exodus." See Luke 9. 31.

Yes, death for those who love Christ is just a "going-forth"! As Israel went out of the Egyptian bondage into the glad liberty of the Sinaitic peninsula, so does the spirit pass out into the wide distances and uncounted ages of the eternal world. Neither time nor space can limit its activities there.

Stay for a moment to consider the fivefold majesty of the Lord Jesus! All that is predicated of Adam, the representative man in Genesis, is applicable to him. We are told that Adam was made in the image and likeness of God, a trinity in unity,—spirit, soul, and body; that he had dominion over the works of God's hands; that he was so engirdled with light that his nakedness did not appear; that he communed with God in the cool of the day; and that he coöperated with God in cultivating the garden in which he was placed. Each of these had its correlative in Christ in that glorious hour when, as the Second Adam, he threw aside the veil on the Mount of Transfiguration, and revealed to his three apostles his transcendent and glorious personality.

Teach us, Spirit of Christ, to think worthily of Christ; and whilst we love him as our dearest and most intimate companion may we worship him in all his majesty! May our faith be direct and independent even of our beloved and revered teachers! As they pass into the presence of God may we ever hold fast to their faith! In Christ's name.

Saturday, 12th. 2 Peter 1. 17-21.

There are three outstanding confirmations of our Christian faith.

First, the testimony of the apostles.

Peter, James, and John were eyewitnesses of his majesty on the Mount of Transfiguration. It was the climax of our Lord's fulfilment of God's ideal in the creation of man, as we saw yesterday. But the one particular to be stressed here is the witness of these three men, that they heard the divine voice declaring from heaven that Jesus was "the beloved Son" in whom the Father was well pleased. God was in Christ, reconciling the

world to himself, and the divine purpose and plan were being perpetually unfolded and revealed from heaven. Hence the voice they heard came "out of heaven."

Second, the word of prophecy.

The prophets spake as they were borne along by the inward impulse of the Holy Spirit. "Moved by the Holy Spirit," they spoke direct from God. Therefore it is impossible to really understand them from any private standpoint or by mere human knowledge. We need to read the prophetic Scriptures beneath the guidance and teaching of that divine Spirit by whom they were inspired.

"No prophecy of Scripture is of private interpretation!" When, therefore, our course of Bible study takes us to the prophetic books we need more than ever to lift up our hearts for the guidance and teaching of the Spirit of God.

The prophets lighted lamps of hope and anticipation which shone with special comfort to the generations that preceded the Saviour's advent. Often when the times were dark and the conditions squalid they must have looked forward to the first advent as we to the second. And the perfect fulfilment in the tiniest details of our Saviour's first advent encourages us to rely confidently on the fulfilment of those other prophecies which foretell the glories yet to be. The word of prophecy as to the future is thus confirmed. "We have the word of prophecy made more sure." Let us, therefore, take heed to it, as to a candle shedding its glow on a dark staircase!

Third, The daystar in our hearts.

Deep in our hearts we have the conviction that the day is breaking. It will be for the unveiling of further developments in the eternal purpose, for the completion and claiming of his body, the church, by her head, and the rewarding of his faithful servants.

We thank thee, O Lord, for the great confirmation of our faith which thy providence is continually affording! May our piety and devotion become more marked as we see "the day" approaching! May our lamps be filled with oil and our souls alert to greet the Bridegroom whenever he comes!

Sunday, 13th. 2 Peter 2. 1-9.

What a tender word is that on which the apostle bases the protest against false teachers, "they deny the Lord that bought them"! We are carried back to the old days of the slave trade, when men and women were sold as cattle. So into our world came our Lord, finding a race of slaves who served the purposes of his arch-enemy. As we have it in the First Epistle, 1. 18, we were redeemed, i.e., bought, not with corruptible things as silver and gold, but with precious blood, the blood of Christ. But, alas, with vast numbers of those who should have known better, and did know better, there has also been an ignoring of the grace of Christ, a trampling under foot of his precious blood, and a denial of his ownership! And to what a sorry master they have sold themselves!

Let us beware! We should live as those who are owned by Christ, and who must hold ourselves ever at his dear disposal, watching each movement of his hands (Psalm 123. 2).

These false teachers baited their trap of false doctrine with the offer of loose morals; and with their permission to indulge in licentious morals they caused the way of the truth to be maligned. But they were prepared to ruin souls on the one hand, and on the other to cause the gospel to be misunderstood, if only they could seduce souls from their allegiance to Christ. Such practices could not be ignored or pass unpunished. If the rebellious and apostate spirits from among the angels were consigned to the bottomless pit, and if the godless antediluvians were swept away by the flood, and if the cities of the Plain were destroyed, it was impossible for these false teachers to be passed over. They could not escape the judgment that must befall wilful sin and treachery to the souls of others.

With regard to the destruction of the cities of the Plain some recent researches have led to the conclusion that their sin had reached such a climax of infamy as that their destruction had become an imperative necessity if the race of man should continue to exist. They were the plague-spot of their age, and would have led to the permanent destruction of humanity.

Deliver us from evil, O Lord, we humbly beseech thee! Whenever we are assailed of temptation, teach us so to fight the fight of faith that we may be delivered from the snare of the devil, and become more than conquerors through thy love and grace! Make us more than ever attentive to the monitions of the Holy Spirit, leading us on the highway of holiness!

Monday, 14th. 2 Peter 2. 10-22.

It would seem that these false teachers, whom Peter designates in such scathing sentences, were abetting and practising great laxity in morals. They counted it a pleasure to revel in the daytime. Their love feasts were scenes of impurity. They could not cease from sin. They enticed their followers to indulge in the lusts of the flesh. They so entangled them as to turn them back to the evils from which they had seemed to escape.

False doctrine and evil living too often go together. Men yield to their lower natures, which crave for gratification, and then drag down their creeds to the same level.

The outstanding miracle of the Christian faith, when it first broke on the world, was its absolute purity. In those early days it did not send its sons and daughters into monasteries and convents, but bade them

pursue the ordinary trades of human life in the fear and love of God. We can never forget that Christ put honor on marriage by his presence and first miracle in Cana of Galilee. It is evident that as Christians we must set ourselves against the license in speech which is menacing the ordinary interchange of conversation today. Men and women are much more lax in their social intercourse than formerly, and there is a tendency to tear away the veil of reticence on subjects which border on, and sometimes invade, the forbidden tracks of wholesome modesty. Against all such the child of God must raise a protest, must even withdraw from the society which tolerates these trespassers on forbidden ground.

"Blessed are the pure in heart, for they shall see God!" There never was more imperative need to uphold our Lord's beatitude of the blessedness of the pure in heart! False teachers are today exercising a baleful influence on morals. Novels, theaters, certain press organs, and the dress of modern fashion, make the fight for purity hard. But, young soldiers of the cross, we must fight on and save the world from the doom of Sodom!

O Son of God, who art able to succor them that are tempted, come mightily to our aid, that our minds may be kept pure and our lips and life clean! In the hour of special temptation cause us to be more than conquerors through thy love!

Tuesday, 15th. 2 Peter 3. 1-7.

Yes, he cometh again! There is no date given. No eye can search the diary that God keeps in his own hands, but as certain as his throne is the second coming. Did he not say, "I will come again and receive you unto myself"? Has he not promised to lay aside the present condition of heavens and earth, and introduce that new creation with which the present is in sore travail? He cannot fail! The watches of the long intervening night have passed. There are symptoms of the morning already evident on the sky. We thought that the master of the house would come in the earlier watches, but did he not of old tarry on the mountain while the disciples were rowing through the night? The holy prophets, especially Isaiah, Daniel, and Joel, have foretold that glorious event, and our Lord himself, as he sat on the bend of the road looking on Jerusalem bathed in the evening sunset, gave the signs of his advent and the end of the age.

It is absurd to say that all things have continued as they were from the beginning. Think of the changes which have marked the slow process of the eons or ages,—the cycles of time, each of which ended in a crisis, out of the travail of which a better and purer age emerged! There was the crisis of the Fall, of the Deluge, of the forfeiture by Israel of their proud position as the city and people of God, of the incarnation, resurrection, ascension, and Pentecost. Things have been constantly changing and leading up to the great consummation.

Now the symptoms are multiplying fast of another great convulsion. The atmosphere is heavy, as when a thunderstorm is gathering. The church is awaiting with expectant hope. The bride is putting on her garments. We know not the day, nor the hour. God's days are sometimes a thousand years, and a thousand years as one day. Instead of his coming for us it may be that we shall be going to him. Be it so, but in any case we have him! Neither life, nor death, nor principalities, nor powers, nor things present, nor things to come, can separate us from the love of God which is in Jesus Christ.

We thank thee, O Lord, for the glad hope of thy coming! But we thank thee even more that thou hast already come to our hearts. We have thee, here and now, as our beloved and honored guest. Show us how to prepare thy way and hasten thine advent!

Wednesday, 16th. 2 Peter 3. 8-13.

If one day with God is a thousand years, here in 1927 we are in the evening of the second year of the Christian era, and Jesus died only yesterday morning. "A thousand ages in his sight are as an evening gone, brief as the watch which ends the night before the rising sun." The apostle says that God is so eager that none should perish, but that all should come to repentance, that he is almost prepared to put back the clock to give yet a longer time for repentance and faith. If men perish it is contrary to the express desire and will of the Almighty; and if they perish their blood must be upon their own heads. But "the day of the Lord" will come as a thief in the night! So far as we can understand, there will be a double process. He will first come stealthily and unannounced, as a thief in the night, to take his own to himself, and then will come with great glory to set up his judgment seat as in Matthew 25, and to reign.

But there is a further crisis beyond all this, when the judgment of the great white throne will wind up the history of time; when the books will be opened, and those who were not included in the first advent will be judged; when the sea and land will give up their dead; when the triumph of God's grace over the power of evil will be finally secured and announced; when death and Hades shall be cast into the lake of fire, having finished their work; when Jesus shall hand over his kingdom to God, even the Father; and when the Son as mediator shall be subject to him that put all things under him, and God shall be all in all!

Well might Peter declare that he and others from their heavenly standpoint, as well as those who may still be on the earth

sphere, would anticipate, look for, and earnestly await the coming of that day! There is much before us of victory, and glory, and blessedness: let us see to it that in none of these things we come short!

We thank thee, O Lord, for thy glorious forecast of the coming times, when the mystery of evil will be unraveled, and thou shalt see of the travail of thy soul, and be satisfied! May that hope purify us, even as thou art pure, and may we sit with thee on thy throne, as thou hast overcome, and art set down with the Father on his!

Thursday, 17th. 2 Peter 3. 14-18.

As men get older they should become sweeter. Twice over Peter calls his fellow believers "Beloved," and though he must have been unable to forget that Paul withstood him to the face when he showed weakness in Galatians 2, and though also he found some of his brother's writing "hard to be understood," yet he also refers to him as his "beloved brother Paul." The stronger elements in our holy religion must be blended with the gentler and softer, each trusting the other and thanking God for the other. Every good time-keeping watch requires a compensating balance.

Those who look for the Saviour's advent must see to it that they continue to grow in grace and in the knowledge of our Saviour. In other words, their expectation must not divert them from the quiet pursuance of the paths of deepening reverence and knowledge. Whilst the Lord tarries we must not forget to abound in good works, and to continue to build up ourselves in our most holy faith. The expectance of Christ's near advent must not interfere with an increasing devotion to the service of man and a deepening apprehension of the nature of God. We must sit in Christ's school and seek to understand the Scriptures. We must not be contaminated by the spirit of the world. We must grow in grace and knowledge.

Glory be to thee, thou blessed Christ, for all that thou wast, and art, and shalt be! Thine is the glory which belongs to thee as the ever blessed Son of God; and the glory of the creation, which was thy handiwork; and the glory of thy love as revealed in thy incarnation and death; and the glory of thy resurrection and ascension; and the glory of thy second advent! But most of all we sinful men and women adore thee and give thee glory that thou hast chosen us to be joint-heirs, thy brothers and sisters, the joy of thy rejoicing!

Vouchsafe to us, O Lord, a double portion of thy Holy Spirit, that until thou shalt be manifested we shall be kept in thy fear and love! May our love never become tepid, or our zeal lack fire! May we be faithful in our respective spheres of service, and may we have an abundant entrance ministered at last into the home of many mansions!

JUDGES.

Friday, 18th. Judges 1. 1-21.

This book covers about 400 years of Hebrew history, and contains instructive and stimulating narratives which help to quicken our faith, as we learn from Hebrews 11. 32, etc. In addition, we may interpret it as illustrating our own efforts for a strong and victorious experience, preceding our entire surrender to the kingship and government of our Saviour. We are aware of our enemies, dispositions and desires that refuse to give us peace. We can contend against them with good intent and purpose. We have our Gideon, Barak, and Samson periods, and for a little seem to succeed, but it is only temporary, and there is no settled peace until the hour when we hand over the sovereignty of our being to our Saviour, great David's greater Son.

The story opens well. There was a unanimous conviction that God had given the whole land to his people, and that they must appropriate and possess. In this opening paragraph we may learn a significant lesson: the unsearchable riches of Christ lie open for our use, but the enemies of our peace are strongly entrenched in dispositions and tendencies, many of which were inherited from our fathers. They must be met and conquered before we can inherit the fulness of God's ideals. But we shall be amply repaid. The Pilgrim who has only passed the wicket-gate can form no conception of the beauties and wealth of the Land of Beulah, neither can he realize all that awaits him by way of conflict before he reaches his goal. But as they are met and conquered, one by one, there break on him experiences of joy and peace which surpass his loftiest hopes. So it will be with us!

Caleb's gift to his daughter is a beautiful episode amid the terrible scenes of extirpation that accompanied the Hebrew armies of occupation. But is it not an evidence of the profound and far-reaching influence of Christianity that modern warfare, horrible as it is, has eliminated so many of the cruel practices of which we have a sample in this paragraph? Nevertheless, since our times are characterized by many wrongs and tragedies which startle and horrify us, let us see to it that we solicit and claim from our Saviour those upper and nether springs which shall rise up with perennial freshness in our hearts! "The water that I shall give shall be a spring arising to eternal life."

Amid all the sorrow and anguish of the world grant us, O Lord, we humbly ask, the uprising grace of the Holy Spirit, that we may be kept in perfect peace! Rise up in my heart, O Spirit of the living Lord, that it may become as an oasis in the desert!

Saturday, 19th. Judges 1. 22-36.

With one or two exceptions these paragraphs are full of failure. Again and again

we read that they did not drive out the Canaanites, but made them tributary, allowing them to dwell among them, and in some cases unable even to reduce them to task work. These are ugly admissions! The Jebusites shared Jerusalem. "The Canaanites would dwell in that land." "The Amorites forced the children of Dan into the hill country, and would not suffer them to come down into the valley." The war was of God, because these races had become so morally corrupt that the whole world and race would have been infected by terrible forms of vice, in which it would have rotted to destruction.

The following statement was made by Rev. H. J. Barber at the last Keswick Convention:

"During the war my hospital experience brought me into contact with a doctor, who one day said to me, 'Why don't you parsons believe your Bibles?' He went on to tell me that he had been recently reading a book that had been circulated privately around the medical profession of the world, and it gave the story of some special inquiries which had been made by a French doctor into the religion of the Canaanites, the tribes that were inhabiting the Land of Promise prior to and at the time of the invasion of Palestine by Israel. This doctor had established the fact that at that time there were tribes worshiping deities of an utterly impure kind, and they had become so defiled with impurity and therefore so riddled with disease that if the world was to be saved at that time physically it necessitated a drastic operation, and the people of Israel were a lancet in the hand of God to eradicate that awful cancer from the heart of the world, and so save the race for the further development of God's purposes in and through Jesus Christ."

The speaker went on to reiterate the truth which we are now considering in the light of this chapter and book. Men always partake of the character of the gods they worship. If the gods are depraved, their worshipers become so, and the divine intervention is needed to save the race.

But surely this points a moral for ourselves! Many Christians are quite willing to condone things in themselves and others which they condemn, but leave to be dealt with in some future life. In this they greatly err, for God has made provision in this life for the perfecting of our characters. In Leviticus 16. 30 we read, "On this day shall atonement be made for you to cleanse you, that ye may be clean from all your sins before the Lord." Surely his claim cannot be less under the dispensation of the Holy Spirit!

Cleanse our hearts, O Lord, we beseech thee, by the inspiration and indwelling of the Holy Spirit, that we may be purified from our sins, love thee perfectly, and worthily magnify thy holy name! And help us so to live that we may be as salt, staying the progress of corruption!

Sunday, 20th. Judges 2. 1-10.

The suggestion has been hazarded that this messenger was the angel of the covenant referred to in Exodus 23. 20 and Joshua 5. 14. His coming from Gilgal had reference probably to the solemn dedication which Israel had made there on their entrance to the Land of Promise, Joshua 5. 9.

That angel must have been the Lord Jesus himself, because he used the personal pronoun I,—"I made you to go up out of Egypt." When he appeared to Joshua (Joshua 5. 13-15) he announced that he was captain of the host of the Lord. Surely we may infer that there was an invisible host under his command, and that it was owing to their impact on the walls of Jericho that they fell down, and that the armies opposing the Israelites were successively defeated. If only Israel had remained faithful to the covenant between Jehovah and themselves, and had broken down the sensuous idolatry of the Canaanites, they would have gone from victory to victory. During Joshua's leadership such had been the case, but after he and his generation had passed there seemed no barrier strong enough to resist the declension of the nation from Jehovah to Baal and Astarte, with their iniquitous and pernicious rites.

There is a profound lesson here for us all in our daily conflict with temptation, for we wrestle not against flesh and blood, but against the principalities and powers of darkness. As long as our consecration is maintained intact, we are more than conquerors. Out of defeated temptations we even win the spoils of war. But directly we swerve in thought or act from absolute unity with our Saviour we place ourselves at the mercy of our enemies, and are mastered by the power of Satan, self and sin.

Preserve us, O Lord, we beseech thee, from drifting away from absolute surrender and consecration to thyself! May nothing hinder the free communication of thy grace! All our trust is in thee, that thou wilt keep us and make us more than conquerors through thy grace.

Monday, 21st. Judges 2. 11-23.

What a wonderful gift to a nation or a district is a strong, wise, good man or woman! There is an illustration of this in the paragraph before us. When Israel had become impregnated with the impurity of the licentious worship of demon deities, and had sunk to their level, becoming impotent and corrupt, Jehovah, instead of leaving them to reap the bitter harvest of verses 14 and 15, raised them up judges, who saved them as long as they lived. Prompted by the irresistible impulse of the Holy Spirit, and broken-hearted by the desperate condition of their people, these men were raised up for the specific work of deliverance. The nation

suddenly awoke under their appeals, and for a little while there was the thrill of hope and life. But these were soon followed by relapse, when the leader was taken away. Their goodness was like the morning cloud which promises rain, but soon vanishes.

What the judges were in those far-away times the church of Christ is meant to be today. In every part of the world the Christian conscience should make itself heard in its protests against sin and in its summons to righteousness. The church surely was never created merely to usher a few favored souls into heaven, but to be the cleansing force of the world, its salt and light. Whenever in society evils reveal their presence which are likely to blight youth, to lower the standard of morals, to introduce strife, and to dissipate noble ideals, the church must at all hazards raise its protest, and bear witness to the noble ideals of righteousness.

But what we ask from the church we must also supply as individuals and families. The world needs its champions as of old. The saviors of society are not necessarily strong in physical force or intellectual caliber, but their lives and character count mightily. The witness for God is not necessarily a genius, but his heart is clean, his motive pure, and his words ring like a clarion. Such teach the race. They may suffer through life and die a martyr's death, but their spirit goes on to conquer, and their memory becomes immortal.

Help us, O God, to stand strong against the evils of our age! Make us as salt and light! May we never compromise with evil! Nerve our arm, speak by our tongue, live through our soul! May we hear thee say some day, "Well done"! In Christ's name.

Tuesday, 22nd. Judges 3. 1-11.

These nations which survived Joshua's conquest served two purposes. In the first place, they compelled the rising generation to acquaint themselves with the power to resist and overcome; and in the second, they acted as a test of their moral and spiritual attitude (2, 4).

May not this throw light on the ordeal of temptation and evil to which we are exposed in this mortal life? Of course, as in the case of the man Christ Jesus, character might attain its full stature by fellowship with the eternal and unseen, but in our case much may be learnt from our daily warfare against sin and Satan. The fact that evil suggestions from within and without compel us to face the ordeal, to take sides, to resist the evil and choose the good, to abide in Christ and claim from him the opposite of each sin to which we may be tempted, are doubtless of immense value in the formation of character.

Alas, in Israel's case, as we learn from verses 5 and 6, the result was sad beyond words, and led to endless disaster and suffering! Reciprocal alliances in marriage lowered the whole tone of the nation. The same results must ensue when Christians break the distinct law of God and marry unbelievers. I have never yet met with the case of the Christian man or woman being able to convert the other unconverted member of the marriage. Always suffering and deterioration!

Othniel was Caleb's younger brother, and had much of the courage and piety which characterized that family. The Spirit of the Lord had unchallenged possession of his heart and life, and the terrible oppression of the tyrant was broken.

When shall we understand that every one of us since the Day of Pentecost has had a righteous claim for the abiding presence and anointing power of that same Spirit? He came during Old Testament days on mountain-peak men and women, but in these days his light and grace have descended to the valleys, to servants and handmaidens, as Joel and Peter teach. Why not on you and me?

O our Father, the world is full of the tyranny and oppression of Satan! Anoint us, we pray thee, with the Holy Spirit, that we may win through for ourselves and obtain deliverance from the evils that menace our homes and times! In Christ's name.

Wednesday, 23rd. Judges 3. 12-31.

Again Israel's sins laid them open to invasion. A league of the nations on the East of the Jordan was led by Eglon, the king of Moab, who finally fixed his residence at Jericho. His oppression may have consisted in wringing a heavy yearly tribute from Israel, and lasted for 18 years. This was brought to an end by Ehud, a left-handed man, whose dagger was girded on the right side, and so more easily escaped detection. Having dismissed the bearers of the tribute, Ehud returned to the palace and slew the tyrant in his summer house, where he was resting to avoid the extreme heat of the day. It was a daring act, but the tragedy excited no suspicion until Ehud was well beyond pursuit. The slaughter of 10,000 men who were endeavoring to cross the Jordan in their mad rush for their native territory gave Israel a fresh breathing space, which was still further extended by Shamgar.

These two are not named in Hebrews 11. 12, but they were doubtless animated by the same heroic faith. What is this faith? It is the reckoning on unseen things as being real and substantial. It is the realization of things not seen, and counting on them and availing ourselves of their reality. Coleridge says truly, "Faith is an affirmation and an act that makes eternal truth a present fact." Let us, therefore, turn from these two heroes, whose names are recorded but of whom we know so little, and get encouragement and guidance for that inward war in which we are so often defeated and brought into captivity.

Do not be content with yourself! Do not renounce your yearning for freedom, or your efforts to get nearer the standard of the Christ-life! It has been wisely said that while a trace of ill temper, or vanity, or pride, or selfishness remains we can never claim exemption from the battle. Christ requires that we should not settle down for 18 years of Ehud supremacy. We can give him hearts that will never cease from this day forward to strive to be more like him, to come nearer to him, to give him all the unoccupied as well as the occupied territory of our hearts.

Fill us, O our Father, with an ever-deepening penitence for past failures, and an ever-strengthening purpose to leave that which is behind and to reach out to that which is before! Help us to make for the divinely-directed goal of likeness to our Lord! In his name.

Thursday, 24th. Judges 4. 1-11.

Deborah was a woman of extraordinary power and grace. She lived in touch with God. God is ever in need of those who are willing for him to use them, and who place themselves unreservedly at his disposal. It is not what we do for him, but what he does in and through us, which really counts.

Deborah was impressed with the conviction that God was about to deliver his people, and summoned Barak from a town north of the Sea of Galilee. She inspired him with her own heroic faith, as we learn from Hebrews 11. 32, but he wanted the reinforcement of her presence and help.

The digression of verse 11 is to prepare the way for the narrative of 17-22. The site of this other camp, destined for so important a share in the victory, is also indicated. It was under a grove of oaks or terebinths, in the upland valley of Kedesh. Tabor is an isolated mountain on the eastern edge of the great plain of Esdraelon, which cuts right across the country from the Sea of Galilee to Mount Carmel on the shores of the Mediterranean.

The loftiest plane on which we can live is that of coöperation with God. We must leave to him the direction and control of our activities. We should even be in that state of mind, whether we are Deborah or Barak, which will constantly inquire what God wants of us. God has not only a work to be done, but a time for doing it. The language of our souls should be that of the psalmist, "My soul, wait thou only upon the Lord: for my expectation is from him." We are to work out what God works in. Hence there need be no undue anxiety, no excited eagerness, no worldly methods. We need never fear that our divine companion in this great fellowship will fail.

Help us, heavenly Father, by thy Holy Spirit to be ever ready to receive thy biddings and act on them! Bid us go or come just as thou wilt! Work in us to will and to do of thy good pleasure! As it was with our Lord, so may it be with us, that we do nothing from ourselves, and that we obey with all our soul, and mind, and strength. In Christ's name.

Friday, 25th. Judges 4. 12-24.

So long as the true-hearted womanhood of a country are left to it, there is hope. Men may strive as they will, but if the womanhood is demoralized the learned discussions in which men of science analyze the causes of crime and learnedly discourse on methods of moral sanitation are doomed to failure with their prescriptions. Clearly the emancipation of Israel from Sisera's 900 chariots was, under God, due to Deborah and Jael.

In the noble song of the following chapter we have a description of that memorable day. There the battle was fought and won; and as the day broke Barak started down the plains toward Carmel, and the subsequent song will tell how the battle sped. We will, therefore, specially concentrate our thought on the patriotism that inspired Jael's murderous deed, though we cannot condone its treachery.

It must be remembered that her act did not occur in an age of peace and comfort, but after long years of cruel oppression. The worst evil of tyranny is not found in the mere distress which it brings to the oppressed, but in the evil passions it evokes. Jael was no vulgar murderess. Her patriotism mitigated the guilt of her crime, but did not destroy the guilt. She certainly outraged the law of hospitality, and her deed was all the more extraordinary since her people and she were sojourners in Canaan. They had apparently ceased to be a nomad tribe, and had settled there (11).

The striking fact throughout this book is the natural weakness of God's instruments. Shamgar's ox-goad, Gideon's lamps, pitchers and trumpets, David's sling and stone, these exemplify the infinite resources of our God, and we learn the old, old lesson that his strength is made perfect in weakness. He ordains strength through weak hands, and praise from the mouths of babes and sucklings.

Take out of our hearts the poison of jealousy and hate, O Holy Spirit, and fill us with heroic faith, that we may never hesitate to do the right and brave things, though our strength is weak and our hand feeble! Show what thou canst do with the weakest when allied with thee! In Christ's name.

Saturday, 26th. Judges 5. 1-9.

Undeniably this is the greatest triumphant ode on the page of literature. The song of Hannah, the Magnificat of Mary, and the triumphant strains of Psalm 68 are all indebted to the conception, spirit, and phrasing of this magnificent outburst.

In those days there was practically no literature, but the folksongs and triumphant

odes of the minstrel passed from generation to generation on the fiery torch of patriotism, purity and religion. Homer's Odyssey and Iliad were not committed to writing for a century or two after their composition. They were learnt and repeated by the bards that nursed the sacred fires for the whole race.

Mark that keynote: the leaders took the lead and the people became freewill offerings. Too often the leaders say "Go" when they should say "Come." The armies of Christ must have leadership. May God raise them up!

There have been great days in the history of the world when Jehovah "went out." He went forth at the incarnation, and on the Day of Pentecost. He will go forth to the battle of Armageddon. "I saw the heaven opened, and behold a white horse and the armies of heaven followed him!" O army of the living God, blood-bought church of the Lamb, when wilt thou lay aside thy divisions and advance in one mighty body against the principalities and powers of hell? Nothing could withstand the impact of a united Holy-Ghost church.

The oppression of the enemy had been drastic. The people dared not travel on the highways, or live in their cities and towns, but lived in the caves and fastnesses of the hills. Their weapons of war were confiscated. Neither shield nor spear was in possession of the men, who lacked a leader and had lost heart. Their demoralization had spread through all ranks till Deborah's rallying words were heard, ringing like a clarion. Then the leaders were heartened to lead. "Hallelu-Jah," Deborah's heart responded to their uprising (2). Thus surely the heart of Christ would respond with overwhelming love to those who in these days will fling themselves into the fight.

Let us hear thy voice, O Son of God, once more summoning thy people to follow thee in one last crusade against war, lust, passion, worldliness, and selfness! Thou shalt put down all rule, authority and power, and God shall be all-in-all!

Sunday, 27th. Judges 5. 10-18.

As we advance, this magnificent ode increases in sublimity.

There is a touch of sarcasm in verses 10 and 11. The rich are contrasted with the rank and file of the commonwealth, who gathered in little groups at the well-heads, the places of drawing water. But all differences were obliterated in the common triumph and joy at the deliverance of the nation. There are hours in national life when one anthem of praise awakens the echo of response in all sorts and conditions of society, and sweeps the entire people into a unity, and one song expresses the heart of a nation.

"Awake, awake, Deborah, and utter a song!" reminds of the noble part womanhood played in the Great War. They not only freed the manhood, husbands, fathers, and sons, but sent them forth with a song, and their letters were full of hope and cheer. Would that the women of our time would lead again in the war against impurity, frivolity, and the growing license of society!

In the next stanzas we have the gathering of the clans. Judges 12. 15 reminds us that the Amalekites still held the fastnesses of Ephraim's territory, but that sinister fact did not hinder her sons obeying the national call. Reuben, in the far South, was deeply interested in what was on foot, but on the whole they concluded to remain by their flocks rather than risk the fortunes of the fight.

Great crises reveal and develop us. Gilead and Dan could boast of what they might do in a war of independence, but when the issue was raised Dan remained in ships, Asher sat still by her creeks, Reuben stayed with his flocks. But Zebulun and Naphtali flung themselves into the battle-line and jeoparded their lives unto the death.

The application to ourselves is obvious. There are many fair-weather Christians in our churches who resemble the nautilus of the Mediterranean. When the water is calm they spread themselves upon its surface, but at the least breath of wind they fold their sails and sink to the bottom.

Strengthen us by thy grace, O Captain of our salvation, that we may remain true to thee in storm and calm! May we follow thee whithersoever thou goest, and continue true at the cross as in the upper room!

Monday, 28th. Judges 5. 19-23.

Megiddo, Taanach, and the River Kishon are all situated on the western slopes of the great plain of Esdraelon, down which Barak led his troops on that memorable day. It seemed as though his small army, whose weapons of war must have been of the most primitive description, was marching into the jaws of inevitable destruction. There, with Carmel behind them, the enemy was strongly entrenched; and the 900 chariots, the wheels of which were probably armed with scythes, awaited the attack.

At that moment a terrific storm seems to have swept down the valley from the East. It broke with blinding fury on the faces of the enemy. A torrential fall of rain suddenly swelled the Kishon and other mountain streams into foaming torrents. The clay soil became impossible for chariot-driving, and the chariots were not only useless, but impeded the advance of Sisera's rank and file. The whole army was involved in hopeless confusion, amid which it was impossible to make any concerted effort to resist the rush of Barak's men. The stars in their courses, the thunder of the storm, the Kishon in its rush, coöperated with the ardor of patriotism and the memory of Deborah. Her soul marched on in strength. We have

all heard the refrain, "But his soul goes marching on!" It seems an echo of this.

There was one exception to the enthusiasm. The pursuit of Sisera's army must have been on roads which ran due North, and passed within easy reach of the little village of Meroz. Apparently a council was hastily summoned to consider what should be done. Should they join in the pursuit? Should they refresh the weary soldiers? There were arguments for and against. On either hand there was peril. It was therefore agreed to sit tight and do nothing. Their refusal to risk all for the sacred cause of liberty well merited Deborah's curse.

It is striking in our Saviour's teaching that he condemned the man who buried his talent, the girls that provided no oil, and those who failed to show mercy to the least of his brethren. Not to do right will involve the curse equally as to do wrong. Meroz was cursed because she did nothing.

O Holy Spirit, we humbly ask thy gracious help that we may not only be enabled to do thy will, but that we may be equally saved by thy grace from sins of omission as from those of commission, so that we may not fail thee in the day of battle! In Christ's name.

Tuesday, 29th. Judges 5. 24-31.

There is a trace of vindictive passion in these last stanzas of this magnificent song which savor of similar outbursts in the classic literature of paganism: and yet we readily sympathize with the relief that fell on the land when their tyrant oppressor lay dead. In the last great day of judgment men and women will be judged by the standard of their own times, not ours.

Everywhere Christ is seeking for pure hearts and unselfish motives, and these were not wanting in either Deborah or Jael. Shall we be pressing this story too far were we to say that it would be well for our respective countries if the womanhood would arise to save our civilization from the evils which are menacing it? We have our Jabins and Siseras in the people who would impose on us the drink crave, the prize fight, the impurity of the drama, and the like. Rome fell when the women took equal pleasure with men in the gladiatorial shows. Woman's service is almost priceless when she leads her age in a moral or religious crusade. We need today a Joan of Arc, a Harriet Beecher Stowe, a Frances Willard, a Catherine Booth!

What a beautiful clause concludes this great poem! The singer ends on a high note. She turns from the scenes of the war to an adoring mention of the almighty Jehovah. It seems as though she was beholding the dawn of a new day. She speaks of her people as filled with love to him who had given the victory. She lays the gratitude of the nation at the feet of their father's God. It is a noble doxology. Be it ours on the conclusion of each battle in our hearts or in the world to love God better, and serve him with the growing glory of a dawn which creeps ever to meridian fulness!

Succor us, O Captain of the Lord's host, in every conflict with the powers of darkness, that we may not fail thee in the hour of battle, but be more than conquerors through thy love: and may our love to thee grow ever toward the perfect day!

Wednesday, 30th. Judges 6. 1-12.

The raids of the Midianites and Amalekites, the wandering Bedouin of the wilderness, took place when the harvest was ripe. It was a small thing to cross the Jordan and clear off the rich produce of Canaan. On their first approach the whole populace would vacate their homes and holdings, and conceal themselves in the deep dens and caves of the interior. For seven years this intolerable oppression lasted, with the result that there was a universal return to Jehovah. Their repentance was still further hastened by the ministrations of an unnamed prophet.

We cannot help reading a lesson for our times. It cannot be denied that though there is more philosophy and ethical teaching in our churches today, we have less of the old-time note of repentance toward God and faith in Christ. There is more profundity of intellectualism, but an increasing religious depression, and a lack of those devout exercises of spiritual religion by which the former days were characterized. Men discuss religion more glibly, but is there the same proportion of devout and holy people in our modern life? The Amalekite in modern dress may be the Sunday motor excursion, the Midianite may be the preaching or teaching which reduces religion to a sublime philosophy.

But God still knows where to find his Gideons. The invader was soon to be driven from the land by the young man who was not abashed when confronted with the Angel-Jehovah. There must have been some previous personal experience of God, or the divine representative would never have said, "Jehovah is with thee!" Nor would he have spoken of Gideon as "a mighty man of valor." There must have been a sublime secret fellowship between Gideon and the Almighty which was preparatory to this interview, and which led the writer of Hebrews 11. 32 to place him at the head of the group of warriors that fought in alliance with God. The men, who save the world, must have their secret times with God.

O Holy Spirit, bring us into touch with the mighty God! May it be true of us also that God is with us, and that we become mighty in this alliance to withstand the power of the devil! Endue us with thy might! In Christ's name.